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СОЮЗ УКРАЇНОК КАНАДИ

ПРОМІНЬ

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Holodomor memorial in Kyiv

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СЛАВА ІСУСУ ХРИСТУ!

Президент України Дос. Віктор Ющенко у свойому слові 27-го листопада підкреслив що, Україна, світове українство і усі люди доброї волі вишановують пам'ять мільйонів жертв Голодомору 1932го-33го років - найтрагічнішої сторінки в історії України й однієї з найбільших гуманітарних катастроф за все існування людства.

76-років тому український народ став жертвою нечуваного жорстокого злочину. Організована сталінською політичною системою програма масового винищщення штучним голодом прирекла на смерть, за різними підрахунками, від сими до десяти мільйонів українців, серед яких було до третини дітей.

Коли згадуємо цю страшну трагедії, не можемо забувати, що ми всі в боргу перед жертвами Голодомору та інших геноцидів, що зобов'яує нас чесно подивитись у наше минуле. Світ мусить зупинитися на мить, згадати всіх жертв, та зробити все, що можливо, щоб трагедія такого страшного розмаху ніколи більше не сталася в будь-якого народу світу.

Українська громада в Канаді мусить доложити всі свої сили для того, щоб інформувати всіх Канадців про цей трагічний період в історії України. Ми мусимо звернути особливу угаву для того, щоб тема Голодомору була широко прийнята в канадських шкільних системах та щоб резурсні матеріали знаходилися в державних бібліотеках. Слово "Голодомор" і його глибоке значення мусить стати знайомим для загалу.

Це число журналу ми присвячуємо пам'яті всіх тих, які страждали і загинули в цій катасткрофі.

ВІЧНА ЇМ ПАМ'ЯТЬ!

In his message commemorating the 76th anniversary of the Holodomor-Genocide in Ukraine the president of Ukraine, Viktor Yuschenko stated: Ukraine, Ukrainians throughout the world and all people of good will honour the memory of millions of victims of the Holodmor of 1932-33 - the most tragic page in the history of Ukraine and one of the most horrific human catastorphies in the history of mankind.

Seventy-six years ago the Ukrainian people fell victim to a crime of unimaginable horror. It was a state-organized program of mass starvation that killed an estimated seven to ten million Ukrainians, including up to a third of the nation's children.

We owe it to the victims of the Holodomor and other genocides to be truthful in facing our past. The world must pause and remember the victims, to assure that a tragedy of such horrific magnitude is never again repeated in any nation of the world.

We must do whatever it takes to educate our youth and the Canadian community about this atrosity. We must assure that the topic of the "Holodomor" is included in school curriculums, that information is shared with the community, and resource material, i.e. books, DVD's, documents, witness interviews, etc. are available in our public libraries. We must do whatever it takes to make sure that the message about this tragic time in the history of Ukraine becomes a well known fact and that all Canadians are made aware of the atrocities inflicted upon the Ukrainian nation and the word "Holodomor" and its meaning become known to all.

We are dedicating this issue of Promin to the memory of those millions of men, women and children who suffered needlessly and perished without cause.

MAY THEIR MEMORY BE ETERNAL!

"Голодова катастрофа в Києві"

Наступні статті - це уривки із книжки "Голодова катастрофа в Києві", автором якої є Сергій Вакулишин. Книжка видана в Києві в 2005 р. за сприяння Всеукраїнського Товариства "Меморіал" ім. В. Стуса. У цьому виданні вперше зібрано спогади очевидців періоду 1932-33 рр., які було опубліковано у 1991-2004 рр. Автор подає також значний масив архівних документів, що раніше не публікувалися.

ТРАГІЧНІ УРОКИ ІСТОРІЇ

На українських землях найдавніші згадки про продовольчі труднощі датуються епохою Київської Русі. Тоді вони були викликані загарбницькими війнами кочових племен та частково природно-кліматичними умовами і мали регіональний характер.

У XIX і на початку XX ст. на українських землях в окремих регіонах було кілька неврожайних років (1833-1834, 1844-1846, 1855 рр.) та ін., що призводило до соціальної напруженості і ставало однією з причин міграції українського населення у місця, де можна було продукувати продовольчі продукти для існування.

Твердження про те, що причиною голодомору 1932-33 рр. були посуха і неврожаї, є вигадкою московської комуністичної влади, яка таким чином прагнула приховати свої злочини. Україна займає таке географічне положення, що посуха і неврожай не мажуть одночасно відбуватись на всій її території. І якщо посуха і неврожай мали місце у південних або центральних районах, то їх не було на півночі, заході чи сході України. І коли відбувається нормальний обмін продовольчими продуктами і забезпечується безперешкодна міграція населення, тоді ніколи не виникне голод з масовими людським тратами.

Три Голодомори, що відбулися в Україні, це найбільша трагедія українського народу в XX столітті. Вони є цілеспрямованим злочином, який в умовах таємності здійснювався російсько-більшовицькою владою, аби знищити українців як націю. Внаслідок цього масового вбивства тільки в 1932-1933 рр. загинуло більше ДЕСЯТИ мільйонів українців.

Сьогодні вже не викликає сумнівів, що голодомори в Україні були наслідком злочинного політичного курсу партійно-державного керівництва СРСР. Це всілякі "комуністичні штурми", "побудова нового ладу у ворожому

середовищі", освоєння просторів Сибіру і Казахстану, а також закупівля і впровадження нових дороговартісних зарубіжних проектів та технологій, якими більшовики намагались довести світові життєздатність своєї утопічної марксистсько-ленінської ідеології. За ці проекти комуністична влада розраховувалась єдиною на той мас більшовицькою "валютою" - українським хлібом. Отже, ці проекти оплачені мільйонами загиблих у голодних муках людей. А що ж будували більшовики за оцю страшну сплату? Це, наприклад, створені за американськими проектами московський метрополітен, гідроелектростанція "Дніпрогес", Горьківський автомобільний завод, Магнітогорський металургійний комбінат, так звана "Магнітка", а також за німецькими проектами - Харківський тракторний завод, створення цивільної авіації в СРСР фірмою "Люфтганза" і.т.д.

Усе це здійснювалось за рахунок жорстокої експлуатації народів, що опинились під московською владою. Україна, як одна з найбільших, найбагатших і непокірних республік у складі СРСР, стала великим московським полігоном для проведення всіляких злочинних експериментів, особливо у застосуванні репресій.

ЗАМІСТЬ ПІСЛЯМОВИ

Етапи висвітлення трагедії 1933 року в київських друкованих виданнях.

Перший крок на шляху з'ясування правди про голодову катастрофу на терені Києва та його околиць зробили Любов Коваленко та Володимир Маняк. Їхня праця "33-й: голод" видана 1991 року, містить вражаючі свідчення, два з них ми подали в цьому збірнику. В рік 60-ї річниці трагедії два видання вмістили кілька нових вражаючих свідчень; це - публіцистичний збірник "Золоті ворота" та збірник наукових праць "Колективізація і голод в Україні 1929-1933". Того ж 1993 року газета "Вечірній Київ" надрукувала мою статтю, де вперше розглянуто масштаби трагедії в околицях міста - колишніх селах і хуторах Київської приміської смуги. В подальшому (1996-97 рр.) в цій газеті я вів рубрику "Околиці Києва"; кілька публікацій того циклу показали етапи підготовки і здійснення геноциду українського хлібороба. Деякі з цих матеріалів "Вечірнього Києва" використано в книжці Михайла Рибакова "Невідомі та маловідомі сторінки історії Києва" (1997).

Рік першого - на державному рівні - вшанування пам'яті жертв голодоморів (1998) ознаменовано виходом у світ іншого типу літератури - методичної. Ідеться про посібник для київських вчителів "1000 років історії Ленінградського району", випущений Українським центром духовної культури за сприяння народного депутата України Володимира Бондаренка. В параграфі "Історія району та місцевих назв" наголошено на тому, що найбільшою катастрофою XX ст. для жителів згадали автори посібника для старшокласників "З історії самоврядування та демократії у Києві" (видання Інституту громадянського суспільства, 2000).

1999 року в моїй статті в газеті "Самостійна Україна" розглянуто історичні і моральні аспекти трагедії самого Києва, без околичних поселень. Узагальнююча стаття про Київ з околицями увійшла до збірника Інституту історії "Голод-геноцид 1933 року в Україні" (видавництво М. П. Коць 2000).

Широке коло киян і досі користується енциклопедичним довідником "Київ" (УРЕ, 1986), в якому разом з іншими військовими таємницями відсутній і Голодомор. Перший "самостійницький" енциклопедичний проект "Київ" здійснило 2001 року видавництво "Альтернативи". Задорогий, як для пересічного киянина, фоліант (це саме його міський голова О. Омельченко дарує високим гостям столиці) містить конкретні відомості про трагедію 1933 року.

Насамкінець - про ще одну енциклопедію. Щоправда, там немає згадки про Київ, а проте це видання, безперечно, прислужиться до тривалої дискусії про узгодження історичних підручників між Україною та Росією. Отже: "Мега-енциклопедія для дітей: світ історії" (2002). Головний офіс видавництва "Махаон" - у Москві, представництво - в Києві, 15,000 примірників надрувовано в російському місті Ярославлі. Що це, як не узгодження? Читаймо уважно: "1929 року Сталін розпочав примусову колективізацію. Кілька мільйонів людей було вбито, 5 мільйонів з 1929 по 1933 рік відправлено на заслання, а в Україні створено штучний голодомор (1932-33 рр.), що знищив приблизно 10 мільйони селян. Більшого злочину людство не знає".

The Ukrainian Institute of National Memory

THE HOLODOMOR

An Act of Genocide Against the Ukrainian People in 1932-1933

The Holodomor of 1932-33 was a manmade famine engineered by the USSR's Bolshevik regime that took millions of Ukrainian lives. In all of human history, there are few crimes similar in scale, cruelty, cynicism and methods of execution. While the Soviet Union existed, the topic of the Holodomor was taboo. Even survivors were afraid to speak about this tragedy in public. It was not until Ukraine gained independence in 1991 that the truth about the Holodomor was restored to national memory. The Holodomor has become a symbol of national suffering as well as a testament to the nation's ability to survive.

Ukraine's role was crucial to the creation of the Soviet Union. Its population was second only to Russia in size and larger than the population of all non-Russian republics combined. After the Bolsheviks conquered the independent Ukrainian People's Republic, they established the Ukrainian Socialist Soviet Republic (UkrSSR). The Bolsheviks' experience in fighting the independent Ukrainian National Republic led to the declaration of <Ukrainization> policies in the early 1920's. This was a period of furious infighting among top Communist Party officials that resulted in serious problems for Russian-Ukrainian relations. These problems went beyond ukrainization and included issues of the economy, the Ukrainian-Russian border, formation of armed forces, distribution of powers between Moscow and Kharkiv (the capital of Ukraine at the time). The creation of the USSR in 1922 further subordinated the Ukrainian Republic. By June of 1923, the Party's central leadership dismissed Christian Rakovsky, the head of Ukrainian Republic's government who supported self-determination for all Soviet republics. In late July 1923, Politburo member Grigory Zinoviev proposed the following to Stalin, who was then the General Secretary of the Central Committee of the Russian Communist Party: <Ukraine, I think, needs to be significantly strengthened with new great persons>. That paved the path to Ukraine for Stalin's henchmen Lazar Kaganovich, Pavel Postyshev, Vsevolod Balitsky and others.

Stalin's totalitarian regime was firmly entrenched by the late 1920's and breaking Ukraine was a priority for the dictator. Stalin wanted to reassert his rule and Ukraine was used as an example to teach the other Soviet republics a lesson. The destruction of Ukraine as a state and a nation was accomplished on multiple levels. The first and heaviest blows targeted the Ukrainian intelligentsia and prosperous farmers.

The ideology of Bolshevism called for the elimination of national and class distinctions in order to build Communism. It used terror to fight against <bourgeois nationalism> and the <exploiter classes>. Prosperous farmers were defined as <exploiters>. According to Stalin's understanding of social development, well-to-do farmers were to disappear in the process of collectivization, i.e. the institution of the collective farm system. Any farmer who refused to join collective farms was labeled a kurkul. The word <kurkul> (kulak in Russian) was used as political intimidation in the battle against any farmers who resisted Soviet rule. Liquidating prosperous farmers and driving the rest to collective farms was part of the plan to establish complete control over the Ukrainian countryside. Wherever the Bolsheviks encountered resistance to collectivization, they confiscated all food and instituted travel bans. Famine became a weapon of mass destruction against Ukrainians. It damaged the nation's genetic pool. In addition to demographic losses, the Holodomor inflicted moral and psychological wounds to national consciousness that cannot be measured by any number.

In November 2006, Ukraine's Parliament adopted the law that recognized the Holodomor as an act of genocide against the Ukrainian people. The process of passing the law was not easy. There was much resistance and

debate. Ukrainian society was faced with the task of fundamentally reassessing its understanding of the causes of the Holodomor, its nature and scale, and properly honouring the memories of millions of victims. Ukrainian society thus made a pledge to future generations and to the entire world: similar tragedies must never be repeated. In his address on November 24, 2007, President Viktor Yuschenko pointed out:

“The Holodomor resulted no only in suffering and excruciating death. The Holodomor brought fear to the Ukrainian land, and this fear still lives among us. Only the truth about the genocide of the Ukrainian people and honouring the memory of everyone who was senselessly killed can free the nation of this grave legacy”.

Note: Stalin (Josef Dzhugashvili) - Vladimir Lenin’s ally, one of the creators of the Bolshevik party, a professional revolutionary, who was engaged in terrorism and expropriation as a youth. He was arrested and exiled six times. Stalin played an active role in overthrowing the Interim Government of Russia (November 1917). In 1922 he became the General Secretary of the Central Committee of the Russian Communist Party (Bolshevik). He used the post to fight for power within the party and country. The father of Communist totalitarianism, he considered <the dictatorship of the proletariat> to be Marxism’s corner stone. The principles of democracy and divisions of power were alien to Stalin. He placed the Bolshevik Party at the core of all governmental and civic institutions, and entrenched this provision in the Soviet Constitution. Stalin considered state terror and repressive measures to be normal government policies. Massive repressions in the USSR and the Holodomor of 1932-33 in Ukraine are associated with his name.

ПСАЛОМ 139

Визволь мене від людини лихої, о Господи, бережи Ти мене від людини насильства....

О, вирви, Господи, мене з рук чоловіка,
Що шарпає мене, мов горлицю шуліка!
І од лукавого мене ти слобони,
Бо в серці щось лихе задумують вони
І гострять на мене свої, мов стріли, зуби.
Шукають, де ступлю, вони моєї згуби;
Язик їх - патока, а думка не така -
Отрута лютая, ще гірш от мишака.
О! визволи мене од хитрих ворогів,
Що під мною день і ніч копають рів!
Бач, притрусили, як тенета, квіточками!
Бач, під моїм, як капкан, стирчить ногами!
І, мов тим пліточкам, принаду на гачках
Розставили вони скрізь на моїх стежках!
От в смутку я й кажу: ти, Господь мій, надія,
Рятуй! бо до землі моя приклякла шия!
Ти ж боронив мене, за мене скрізь знайшовсь,
Як з ворогами я за честь твою боровсь.
Не попусти й тепер мене ти в вражі руки,
Бо так роз'юшаться що наберусь я муки!
А що ті брехуни на мене там несуть,
На їх же голови ті кривди і спадуть.
Із неба угілля спаде і злих попалить,
І янгол кари їх на дно пекла звалить.
Та вже не панувать на світі брехунам,
Не здобровать і злим, що допікають нам.
Хоч присягнуть, - їм суд у Господа недовгий,
Всяк одбере своє: зобидчик, пан і вбогий.
Прославить же тебе правдивий чоловік,
І пред лицем твоїм в раю жив буде ввік.

Петро Гулак-Артемовський

How World War II Affected the Lives of Ukrainian Women: An Oral History

IROIDA WYNNYCKYJ
Ukrainian-Canadian Research and Documentation Center
Toronto, Canada

Prepared for
World War II and the (Re)Creation of Historical Memory in Contemporary Ukraine

An international conference
September 23-26, 2009
Kyiv, Ukraine

What impact did World War II events have on the life of the Ukrainian woman?

On the basis of oral testimonies-oral history

Until recent times the historiography of World War II and Ukraine was focused on political aspects: struggle for power, new states, new borders, and leading figures. Little attention has been paid to ordinary people. It should be noted that in the past years, when the study of the Holodomor began, the data bank of Ukraine's history expanded to include interesting material collected from oral testimonies given by ordinary people. In order to put a human face on World War II events, the Ukrainian-Canadian Research and Documentation Center in Toronto (Canada) started recording interviews with eyewitnesses of World War II events back in 1984. In 1992, cooperation was established with the Institute for Historical Research at Ivan Franko Lviv University and the interviewing project spread to the territory of Ukraine.

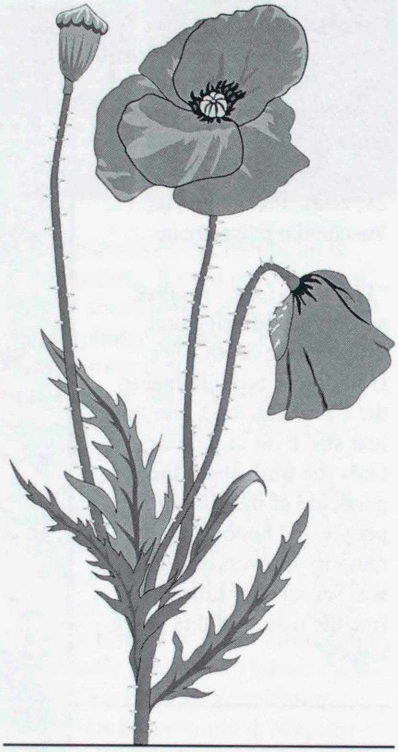
In order to assess the achievements and attempt an analysis of the collected data, this article is divided into three parts: the first one describes the procedure of collecting oral testimonies at the Ukrainian-Canadian Research and Documentation Center (Toronto). The second part reviews the interviewing process, while the third one is an attempt to use women's voices to illustrate the events or phenomena that were caused by the war or its consequences and immediately affected the lives of these women.

The recordings of oral testimonies are known in the English-speaking world as "oral history." In Ukrainian we suggest using zhyva istoria (lit. living history) rather than usna istoria (lit. oral history).

An Attempt to use Women's Voices to Illustrate Events or Phenomena that were caused by the War or its Consequences and Affected Women

Mothers as war victims

All respondents who are mothers spontaneously spoke about their motherhood and their children. Some memories were difficult and were accompanied by strong emotions or even bursts of tears. Let us quote from an interview with Sofia Stepaniuk (UCRDC-78v), who told, through tears, about how she was fleeing to the West over the Carpathians with her family and went into labor pains in the village of Teleshnytsi:



In Teleshnytsi I gave birth to Maria on a straw-covered floor in an empty school building where we stopped. The Bolshevik-German front was two kilometers away from the village. My husband rushed to the village, because I was unable to deliver and began to die. He locked Hania [their three-year-old daughter-I.W.] in a closet and ran. He returned with an old woman wearing a white apron. She produced a small bottle of alcohol from her pocket, washed her hands, and turned the baby so that I delivered it head first. She said she had delivered over 500 children in her life. She wore a white kerchief and was very clean. She saved me. ...... So after two days we had to flee farther to the west following the German troops. I

walked after delivery - 20 kilometers in two days. Maria and Hania were put on a cart, while I had to walk...

At the time of World War II, 22 out of 70 respondents in our sample were aged between 18 and 35 and were married; 72 percent of them had children during the war. This indicates that regardless of the wartime hardships women fulfilled their natural duty and gave birth to children. In their interviews they tell how they had to deliver in difficult conditions: in bombardments, near the frontline, without medical care, and in unsanitary conditions.

Anelia Varvaruk (UCRDC-365a) testified about the inhumanly cruel treatment of a pregnant woman in Neumarkoberfeis, a German concentration camp in Bavaria:

We had this thing happen: a mother who was in labor and her three little children were captured somewhere and moved from their home in Volyn. As she was about to die, she told her children to be quiet and blessed them. O Lord, I am thinking about this now and it rends my heart. When she died, she was in the seventh month of pregnancy and died. The Germans had beaten her badly, because they said she had allowed partisans to use her home as a hiding place...

And she died in the camp, in that hospital, perhaps she died because of the baby. Or perhaps the baby had already been dead when she arrived? They had beaten her somewhere, so you couldn't tell. After about a week [in the camp] she died. And so she blessed those children and told the oldest one to respect the family and take care of the two younger ones. And I say, O Lord, and we all wept bitterly.

A series of tragic events that can be put under the heading "Mother and child" were also recorded after the war as one of its consequences. In particular, events on the territory of Western Ukraine, where the Ukrainian Insurgent Army (UPA) continued to operate, were recorded. The new-Soviet-authorities engaged in a fierce struggle against all UPA activities and arrested individuals for any cooperation with the UPA. Among the arrested were also innocent people. At the same time, the Soviets fought against "bourgeois nationalism." Young Ukrainians who were true to the national idea were imprisoned and sent to concentration camps without trial. One of such victims was Oleksandra Blavatska (UCRDC-400a), who was arrested and spent 10 years in exile for carrying a wreath at the funeral of Metropolitan Andrei Sheptytsky. In GULAG she gave birth to her daughter, who after 1 1/2 years was taken away from her to be raised in an orphanage in Otradna. Hanna Svyrydova (IHR LNU-392) was convicted of cooperation with the UPA and gave birth to her son in exile. In a similar fashion, the child was taken away from her and placed in an orphanage. His mother was allowed to see him twice a month in the presence of a warden. Halyna Skaskiv was charged with having connections with the Banderites. In the Lviv prison she gave birth to her daughter, who died in a Kyiv prison a year later.

In her monumental work GULAG Anna Applebaum included a chapter on the issue of mothers and their children in the system of Soviet penal labor camps. The author writes that, in contradiction to the formal ban on arresting pregnant and nursing women, in practice both were arrested all the time. She cites the example of Natalia Zaporozhets, who was arrested when she was in the eighth month of pregnancy. During the difficult trip by truck and by freight train to the place of exile she delivered a dead baby.

The time mothers spent with their newborn children was limited. Marta Chyz writes in her work that, according to the law, a woman arrested in the USSR had the right to have her child with her until the child was four years old. At the same time, the author states that the Soviet penal system did not follow this law to the disadvantage of the victims. This is confirmed by the abovementioned testimonies of Blavatska, Svyrydova, and others.

Regardless of how long mothers were allowed to keep their newborn children with them, the time of separation would come when the authorities would take the child to be raised in an orphanage. This moment of separation is described in the testimony of Vaselyna Salamon (UCRDC-51a), who was imprisoned in a camp located in Inta:

I saw a scene that I will remember all my life. A child would turn three and would be immediately taken away... What did it look like? At that time we were all there, in the prison; perhaps it was Sunday... We went to see how those children would be taken away. Every mother had the right to take her child from the barracks to the guard post, and every mother tried to give her child some kind of a hat or a sweater. And she carried that child-possibly for the last time. And they brought the children to the guard post. At the post every child was taken over by a free (not convicted-I.W.) nurse with a convoy. There was a convoy and a nurse for every child. They read out: such and such child, born on a such and such date, the child's name, and the mother's name. And the mothers ... some would not give their children, and then these were forcibly taken from them. Here or there a child would cry or a mother would throw herself to the ground, kick with her legs, and flail her arms. She... Horrible. I saw this. Several children, not many of them, they were taken away,

about five children. And it often happened that mothers never found those children.

We noted an interesting episode in an interview with Anna Marteniuk (UCRDC-357a) that reflects the moral humiliation that mothers suffered in prison. After the end of the war Anna and her husband were arrested by the Soviet KGB in Warsaw. Both were charged with participation in the UPA activities during the war. In prison Anna gave birth to her son. Anna describes how her child got sick and how it led to an incident in a prison located in the Urals:

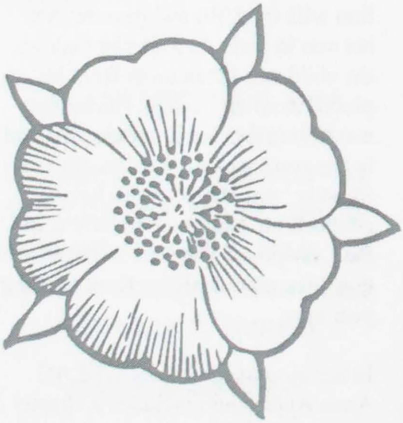
I remember that it once happened like this: the door opened and the woman on duty started saying something. I did not yet know Russian well at the time. I only understood "let that Bandera's offspring die." As I heard this, you know, I put down Oles' and jumped at her; I don't know how my hands found a way to her hair. I remember that I was pulling her here and there and she was screaming. Other women on duty came running and pulled her away from me, but see, I never saw her again.

It should be noted that when a minor was left unattended after the mother's arrest, further relatives or even unrelated people took care of him/her. After being released from prison or exile, the mother would start searching for the child, and these searches yielded different results. Vasylyna Salamon (UCRDC-51a) spent six years in prison, returned, and began searching for her sons, who were taken care of by relatives after she was imprisoned:

But the first thing, where did I go? I went to search for my children. This was the first thing.

I came to Zbarazh, where my aunt lived. I entered. My son had changed so much. "I did not recognize you." I said, "Zenusiu!" He reddened in the face and did not move. Well, then he promptly ran to a neighbor to brag that his mother had returned.

Then I went in search of the other son, in Petryky near Ternopil. I was walking, walking up the hill, and then saw a boy picking cherries from a large cherry tree. I said: "Listen, boy, where do the Shumskis live here?" "Over there, the second house." I went there, to the place where my son was. They dashed here and there: "Where is Ihorchyk? Where is he?" And there came the boy I had seen perched on the cherry tree.



Not everyone was as fortunate as Vasylyna was. Yevhenia Tselinska (IHR LNU-246) completed her 10-year sentence in prison and exile and, after she was released, learned that her son, who had been taken away from her as a newborn, was adopted and lived in Yelna, Smolensk oblast. She went to court and succeeded in getting her son back, but he refused to go with his mother as long as his "grandma" lived. After the woman's death Yevhenia and her son moved to Kostopil. She tells about their conflict over the language and how she patiently taught him to accept all things Ukrainian. Life has treated Evdokia Fihur in arguably the cruelest fashion. Her daughter, Anelia Varvaruk, testified about her. In 1946, her mother was deported to Siberia together with her brothers, aged 9 and 15. On the way there she was separated from her mother and it is not known what happened to her brothers. She failed to find them, even through the Canadian Red Cross Society.

They shall not grow old as we will grow old
Age shall not weary them; nor the years condemn
At the going down of the sun and in the morning
We will remember them

Laurence Binyon

DID YOU KNOW?

Long known as the corn poppy (Papaver rhoeas) because it flourishes as a weed in grain fields, the Flanders poppy as it is now usually called, grew profusely in the trenches and craters of war zones. Artillery shells and shrapnel stirred up the earth and exposed the seeds to the light they needed to germinate.

Жіночі Постаті
Women of Influence

Natalie Ostryzniuk

From her earliest days, Natalie has been involved in USRL member organizations and community groups. She was a youth camp counselor at Gimli, Manitoba from 1975-76. Using her skills with the youth, she became a Beaver leader and trainer and also a Sunday school teacher. When her two sons became interested in tennis, she founded the South Regina Youth Tennis Club. Her interest in the multicultural community led her to being a representative to the Regina Multicultural Council, the Ukrainian Orthodox Housing Corporation (Selo Gardens), and the Ukrainian Canadian Congress.

When Natalie becomes involved she doesn't sit back and let others do the work. She takes an active part in their programs and activities. While on the Regina UCC she was chair of various committees of the Kyiv Ukrainian pavilion during Regina's multicultural festival, Mosaic. She also co-coordinated and was an executive member of the Miss Kyiv Princess Pageant and mistress of ceremonies for various community functions.

Upon her arrival from Winnipeg in 1979, Natalie joined the Regina branch of the UWAC and has remained an active member to this day. She has served on many committees and been a representative to Selo Gardens Seniors complex, the Ukrainian Museum of Canada, and a board member of the Descent of the Holy Spirit Ukrainian Orthodox Sobor. Natalie served as the

Natalie Ostryzniuk receiving the Award of Excellence from USRL National President Sonia Bejzyk, at the National USRL convention held in Regina

3rd vice-president of UWAC National Executive; vice-president of the UWAC Saskatchewan Provincial Executive, treasurer of the USRL provincial executive, 2nd vice-president of the Ukrainian Museum of Canada, registrar and secretary of the National USRL conventions held in Regina, treasurer of the Ukrainian Arts Board, Executive member and treasurer of the Ukrainian Arts Program sponsored by UCC-SPC, and she serves as a spokesperson for the Ukrainian community. She sits on many boards and holds many executive positions. Currently she is the president of the Canadian Federation of University Women, Regina branch, and also of the Regina Plains Museum.

Natalie has used her B.A. Honours (Art History) and her Master of Arts (Canadian History), both from the University of Regina, to make presentations, write papers, and books. Her latest book is "Blossoming of a Ukrainian Canadian, Savella Stechishin". She also authored "75 Years of Service, Friendship and Commitment" for the UWAC Daughters of Ukraine Branch, Regina in 2002. Her story, "A Journey Not Forgotten", was published in the March, 2004 issue of Promin. She supplied biographies for the "Encyclopedia of Saskatchewan", Canadian Plains Research Centre, University of Regina on Helen Hnatyshyn, Johanna Michalenko, Savella Stechishin, and Mary Tkachuk. She has made presentations to the University of Regina, Seniors' Centre, on "A Journey from Poverty to Opportunity-Ukrainian Immigration", "The Perils of Publishing" to the Canadian Federation of University Women, and "Our Ukrainian Foremothers" at the Canadian Federation of University Women, International Women's Day, in Regina.

For her years of dedicated service in the fields of art, community service and volunteerism, Natalie has received the following:

Grant, Saskatchewan Provincial Council - Ukrainian Canadian Congress (2009)

Grant, Saskatchewan Heritage Foundation (2005)

Grant, Taras Shevchenko Foundation - Master of Arts research (1995)

Grant, Taras Shevchenko Foundation - BA Honours research (1993)

Canada 125 Medal (1993)

City of Regina Volunteer Vital Link Award (1993)

Natalie continues to work in the administrative field. She also finds time for her family: husband, Jerry; son Evan (Wendy) who she visits yearly in Kyiv, Ukraine where they live; son Vincent (Linda), and grandchildren, Anya and Timothy, in Regina.

Roma Franko and blessed memory Sonia Morris
receive Ukrainian Literature Translation Award

By Olena Wawryshyn

Translators of fiction, by the nature of their work, rarely see the limelight. Thus, it was truly pleasing to see two exceptional literary translators receive the attention that is their due at the first Toronto Ukrainian National Federation Library Dinner, which took place at the UNF Hall on June 3. During the event, sisters Roma Franko and the late Sonia Morris (née Stratychuk) were awarded the inaugural George S. N. Luckyj Ukrainian Literature Translation Prize by the Canadian Foundation for Ukrainian Studies (CFUS) for their efforts and achievements in translating Ukrainian literature into English.

The award was created to recognize the best translations of a Ukrainian literary work into English. It is named in honour of the late, former University of Toronto professor George S.N. Luckyj, who devoted his intellectual energies to informing the English-speaking world about Ukrainian literature, civilization, and cultural and political issues. The names of the award winners will be permanently displayed on a plaque in U of T's Department of Slavic Languages and Literature, where Professor Luckyj taught for 32 years.

In 1996, Franko, a former head of the Department of Slavic Studies, and of the Department of Modern Languages at the University of Saskatchewan, and Morris, who also held academic and senior administrative posts at the U of S, including Head of the Department of Educational Psychology and Assistant Dean of Undergraduate Programs, founded Language Lantern Publications, a publishing company focusing on English translation of Ukrainian literature. To date, they have published, using their own funds, 17 volumes translated by Franko and edited by Morris, who passed away in 2007. A further three volumes are in preparation.

Their publications include the six-volume series, "Women's Voices in Ukrainian Literature", a four-volume series of short stories by male writers, four volumes dedicated to Ivan Franko's works, a volume featuring a children's tale by Yaroslav Stelmakh, stories by Anatoliy Dimarov and a volume of works about the Holodomor. In addition, they have donated copies of all of their books to more than 150 universities, some 80 public libraries, and over 60 institutions and organizations in North America, Ukraine and Australia.

"No one, ever, anywhere, has done as much as these two women to advance the cause of translating Ukrainian literature," said Professor Maxim Tarnawsky, of the Department of Slavic Languages and Literature at the University of Toronto. Tarnawsky, who was on the award selection committee, outlined ways in which Franko's and Morris' achievements have been outstanding. He noted that in terms of the quantity of output, their contribution has been substantial. "But the singular accomplishment of Roma Franko and Sonia Morris does not end with the mere translating of these works," he said. "Roma and Sonia saw the importance of literary translations and did something about it with their own skill, energy, and money, too."

"Another important factor in the awarding of the Luckyj prize to Roma and Sonia concerns the particulars of selecting material for translation," Tarnawsky said. Their translations "are aimed at expanding the repertoire of available translations, at introducing new possibilities in the teaching of Ukrainian literature." They consciously chose the "B" list of Ukrainian literature, said Tarnawsky, giving Libuov Ianovs'ka, Hrytsk'ko Hryhorenko and Ievehenia Iroshynsk'ka as examples. "The B-list is not inferior literature", he said, "it's just well known."

"Roma's and Sonia's books enable a whole range of new courses at Universities, a whole range of new research for scholars who are looking at Ukrainian literature from a non-specialist's perspective, a whole new dimension for readers who want to explore something that's a little off the beaten path."

"Many Canadians have at least heard about our three Ukrainian literary greats, Shevchenko, Ukrainka and Franko," said Roma after being called to speak. "But Sonia and I wanted to acquaint Anglophone readers with the many other talented authors in Ukrainian literature. We Ukrainians are well-known for the more visible components of our culture such as our masterful dancing and our beautiful pysanky, but our rich culture has so much more to offer," she said.

Roma made her first forays into translating literature in the 1980s when she was introducing Ukrainian literature in translation classes at U of S, and she became increasingly aware of the dearth of translations of Ukrainian literature. "Encouraged by the positive feedback from my students, Sonia and I chose to take early retirement and

indulge our love of literature, a love that had been inculcated in us from childhood by our parents." When the lonely and exacting task of translating seemed daunting, Roma's sister would hearten her by predicting how their publications would someday be appreciated, although perhaps not in their lifetime. "She would be absolutely delighted to see her words come true."

Roma also stated that the themes of the translated works reveal a wealth of information about the social outlooks and viewpoints in which the writers wrote. "How well-known is it that Ukrainian female authors in the late nineteenth century were ardent feminists whose views were often far more advanced than those of their counterparts in Western European countries…or that male authors of that same period were addressing issues of male-female relationships in all their controversial aspects?" The themes of these writers' stories make them worthy of translation, "for the messages that they convey are universal and transcend temporal, geographical and linguistic boundaries," she said.

On behalf of her late sister and herself, Roma thanked their families, her husband Stefan and her brother-in-law Barry and their respective children for their support. She added that she was "especially deeply touched that the award is named the George S.N. Luckyj award, for I was fortunate enough to have taken graduate courses from him when I embarked on my PhD studies."

Franko also thanked the organizers of the dinner, emcee Daria Diakowsky and the UNF Toronto Branch, Resource Centre committee, who hosted the event, as well as the Canadian Foundation for Ukrainian Studies, which is a national non-profit charitable organization dedicated to securing funds to support the growth and development of Ukrainian studies in Canada and elsewhere. It is governed by a Board of directors drawn from various regions of Canada. Since its creation in 1975 by the Ukrainian Canadian Professional and Business Federation, the Foundation has raised and contributed over 3 million dollars to grants for various publications, scholarly and educational research projects, annual scholarships, teaching of university-level courses and conferences pertaining to Ukraine or Ukrainians in Canada.

At the dinner event, CFUS President Olya Kuplowska delivered greetings and remarks on behalf of the Foundation and with award selection committee members, presented the award to Roma. Roman Senkus, Secretary of CFUS, spoke about the life and contributions of Luckyj, calling him "a pioneering figure in post-war Ukrainian and Slavic Studies in the English-speaking world." Senkus gave an overview of the key highlights in Luckyj's life, from his birth in 1919 in the village of Yanchyn (now Ivanivka) in Peremyshliany county, Galicia to his studies at the University of Berlin, Cambridge University, and University of Birmingham before serving in the British army. He taught English literature at the University of Saskatchewan, obtaining his doctorate at Columbia, eventually bringing his academic expertise to the U of T, where he became a prolific translator of Ukrainian monographs and literature.

The evening also included presentations by several other speakers, including Ulana Plawuszczak, who delivered thoughts about Roma's translation work from the vantage point of a translator. Andrij Makuch, research coordinator with the Canadian Institute of Ukrainian Studies' Kule Ukrainian Canadian Studies Centre, spoke about Roma's academic career. Paul Cipywnyk provided a biography of his mother, Sonia Morris. Roma's granddaughter, Marika, gave a presentation on the life of the two sisters, from their early days growing up in Canora, Saskatchewan, before moving to Saskatoon where they raised their families and played active roles in the Ukrainian-Canadian community.

In addition, the evening included readings of excerpts from three of the translated works, read by Myroslav and Franko Diakowsky and Natalia Obal, and a musical interlude, featuring a performance by Roma's granddaughters, Kalyna on cello and Lara and Ivanna playing a violin duo. The event concluded with an opportunity to purchase signed copies of Franko's and Morris's books.

Spirituality

БЛИСКУЧА ЗОРЯ
в Українській Духовій Культурі

ПРЕПОДОБНА АННА ВСЕВОЛОДІВНА

Преподобна Анна Всеволодівна
(1055 - 3.XI.1113)

ЧЕРНЕЧА ПРАЦЯ В ДАВНИНУ

У другій половині XI віку в Києві засяяла в нашій духовій культурі блискуча зоря - донька великого князя Всеволода Ярославича велика княжна Анна чи Янка, як тоді її звали. Жінка в той час, як і далі, в Київській Україні-Русі жодних обмежень в правах не мала - могла вільно працювати як у своєму домі, так і поза ним. А проте видатних жінок, щоб сяяли в нашому житті, було небагато, - все-таки жінка працювала, головно, як пані дому свого, у себе в господі.

Історія зберегла нам дуже мало імен тих наших жінок, які плідно працювали і для свого народу, і тим стояли понад звичайними жінками. Але все таки подібні були, починаючи з великої княгині Ольги (969 р.)

На той час бути працівницею на широкому освітньому полі, - це значило стати черницею. Монастирі в Україні з'явилися разом з початком християнства, ще в X віці. Монастирів з часом ставало все більше, і вони були скрізь повні. Але наше тяжке історичне життя, коли Україна постійно горіла, не позоставило нам про них можливого числа писаних пам'яток.

Великі й сильні духом, і взагалі великі духовими силами чоловіки дорогу мали собі бодай при війську - жінка цього не мала. Але видатна жінка, що мала в собі небуденні сили, часто йшла в монастир єдине тоді місце, де можна було свої сили і виявити, і належно застосувати.

Це не відповідає дійсності, буцім то до монастиря вступали тільки "зламані душі", - часто вступали туди і душі сильні та великі, бо поза монастирем вони тоді поля для своєї праці не мали.

У всякому разі, вісім віків (X-XVII) монастирі в Україні були головними центрами, які ширили народню освіту, які були центрами нашої культури. Центрами вони позосталися ще і в віці XVIII, але в цьому віці стали вже працювати в нас освітні центри і світські, - організовані школи.

Заслуга монастирів у творенні української духовної культури безконечно велика - це вони, скромні українські монахи й монашки, Божі бджоли, створили нам усе те, що маємо найкращого в нашій духовній культурі і чим ми пишаємось і тепер.

Ось серед таких маловідомих працівниць на ниві духової культури в Україні була й

велика князівна Анна, донька великого князя Київського Всеволода Ярославовича. Про неї позосталося дуже мало відомостей - головно те, що подає наш старший літопис "Повість временних літ", а він взагалі подає мало, та ще про жінку. Але знаємо, що князівна Анна Всеволодівна вславилася великими ділами: зреклася вийти заміж, заснувала в Києві жіночого монастиря з першою з Україні жіночою школою при ньому, і все своє черннече життя (1086 -1113) віддала на працю освіти українських жінок. При цьому й своє власне життя провадила так чеснотно, так ясно сяяла чеснотами, що Православна Церква зарахувала її в число святих, - пам'ять її святкуємо 3 (16) листопада.

† ІЛАРІОН

Видання Союзу Українок Канади

Вінніпеґ 1960

Great Martyr BARBARA

Known in history as the "Great Persecution," the last persecution of Christians in the Roman Empire occurred in the first decade of the fourth century. A few years later, the edict of toleration granted Roman citizens freedom of religion, ending the persecution of Christians. The edict came too late for Saint Barbara Great-Martyr, one of the victims of the persecution unleashed in 306 by the emperor Maximian.

Barbara was born around 290 in the city of Heliopolis. Her father, Dioskoros, held high office in the city. Nothing is known of her mother.

Barbara grew up to be a beautiful girl, possessing exceptional dignity and charm. An only daughter, she was the special delight and pride of her father. Dioskoros therefore wished to protect here against all harm. In order to insure her safety he built a high tower which he furnished luxuriously. Then he enclosed Barbara in it along with slaves to serve her.

Although she lived for years in the tower, unseen and secluded from society, word of Barbara's beauty and virtues circulated widely, attracting many suitors. Each time Dioskoros mentioned a suitor to her, Barbara refused to listen to talk of marriage. Her father assumed the refusals were due to a young girl's modesty. Therefore he did not urge her to accept any of the proposals.

At that time he did not know that Barbara had become a Christian, vowing never to marry and to dedicate her life to God and the church. Dioskoros discovered this later, in this way.

Near the high tower in which Barbara lived, Dioskoros had a new bathhouse built. After instructing the workers to build it with two windows, he went away on official business. After his departure, Barbara used to come out of the tower and watch the construction of the new bathhouse. One day she asked the workers why they were building it with two windows. They replied that they were simply obeying her father's instructions. Barbara then told them to add a third window towards the south. A window with a southern exposure would let in more light.

At first the workers hesitated. But the beautiful girl persuaded them to add the third window. Barbara assured them that should her father make a fuss over the matter, she would take responsibility for the added window.

On his return a few days later, Dioskoros was surprised to see that the bathhouse had three windows instead of two as he had ordered. From the workers he learned that his daughter was responsible for the third window. When he questioned Barbara about this, she answered, "I ordered it, Father, because the bath house looks better with three windows than with

two." Enraged that his daughter had dared to change his building plans, Dioskoros asked Barbara to explain why the bathhouse looked better with three windows. She replied, "Three windows illuminate every person who comes into the world." These words, of course, referred to the Holy Trinity.

Now even more angry and baffled by these mysterious words, he took Barbara to the bathhouse and asked her again for an explanation. Making the sign of the cross and showing Dioskoros her three fingers, she said, "Father, Son and Holy Spirit. By their light is all the universe spiritually illumined."

Infuriated that his beloved daughter had secretly become a Christian, Dioskoros drew his sword to kill her, but Barbara managed to run away and reach a mountain. There a

rock miraculously opened and hid her, saving her from death by her father's sword. (Three centuries earlier, Saint Thekla the First Woman Martyr had been saved by a similar miracle.)

Like the "child of a people-killing demon," Dioskoros searched everywhere for his daughter. Betrayed finally by a shepherd who knew where she was hiding, Barbara was found by her father. After beating her, Dioskoros handed Barbara over to Markianos, the judge in charge of persecuting Christians.

Dioskoros told the judge that his daughter had abandoned their gods and worshiped only the crucified Christ. He urged Markianos to punish Barbara with every possible torture. The judge, however, seeing her poise and beauty, wished to spare the young woman's life. Markianos tried to persuade Barbara to save herself by sacrificing to the gods of Rome. She declared she would never do it. "I offer the sacrifice of praise to my God who made heaven and earth. The gods you worship are man-made things of silver and gold. They are demons, not gods."

Insulted now, and angry as Dioskoros, Markianos ordered Barbara beaten until the earth ran red with her blood. Then she was thrown into jail to await a second interrogation.

At midnight a bright light all of a sudden filled the jail. Barbara saw Christ standing in that light. She heard him speak. His words brought her strength and joy. As Christ was speaking, Barbara's wounds all vanished, her body healed.

A pious and good woman named Juliana happened to be near Barbara. When she saw this miracle, she decided that she too would, at the first opportunity, gladly accept torture and martyrdom in Christ's name.

The day after the vision and miracle, Barbara was taken to Markianos for a second interrogation. He was amazed to see that her body bore no traces of the cruel beating she had suffered. The judge then tried to convince Barbara that she had been healed by his gods. She scorned his claim. "No! Your gods are blind and weak like you. How could they work this miracle? It was Christ, the true son of the living God."

Flying into a rage when he heard these words, the judge ordered more savage tortures for the obstinate young woman.

Juliana was present. At the sight of Barbara's ordeal she began to weep. Markianos asked who she was. When he learned that Juliana was a Christian weeping for Barbara, he ordered the soldiers to torture the two women together.

Once again Christ, this time carried by the fiery winged cherubim, appeared to Barbara. Once again he healed her mutilated body. In order to shame her, soldiers had stripped the martyr of her clothing. But angels came down from heaven and dressed her in splendid shining robes.

The following day, the soldiers again took Barbara to Markianos. When he saw her, radiant and untouched by the tortures he had inflicted upon her, he realized that Barbara was invincible. Neither flattery and promises nor threats and tortures had weakened the young woman's faith and loyalty to her God.

Only the final solution remained. He therefore sentenced Barbara to death and ordered his soldiers to behead her and Juliana.

Dioskoros had been present throughout his daughter's ordeal. Now he offered to strike the death blow. Dioskoros took Barbara and a soldier took Juliana to the place of execution on a mountain near Heliopolis.

On the way, the two women did not mourn their approaching death. Rather, they rejoiced "as if going to a wedding."

As Saint Barbara prayed for God's blessings on all those who in the future would commemorate her martyrdom, a sweet voice sounded from heaven. The voice promised Barbara and Juliana eternal bliss in paradise. Barbara also received the promise that God would honour her last prayer.

Barbara then ran to the place of execution and bent her head to receive the blow of death from the sword held by her father. A soldier beheaded Juliana.

Both martyrs are commemorated on December 4th.

In the tenth century a Byzantine emperor erected a church to Saint Barbara Great-Martyr in the imperial palace in Constantinople.

The daughter of another Byzantine emperor was named for the saint. When Princess Barbara Comnena married a Russian grand-duke, she took with her to Russia the relics of her patron saint. In 1107 her husband built a monastery in Kyiv to house the sacred relics of Saint Barbara, which, along with her dowry, this Byzantine imperial bride had brought from Constantinople.

from
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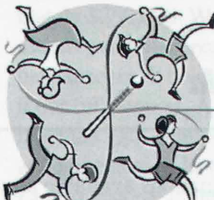

For Our Children
Нашим Дітям

В НІЧ СВЯТОГО ЧУДОТВОРЦЯ

Скриться поле самоцвітно
В сніжнобілу шубу вдіте.
Мерехтять зірки привітно,
Мов розбавленії діти.
На лісів приблідлі губи
Ніч кладе цілунки сонні
І таємно поміж дуби
Линуть шепти невгомонні.

По дорогах промінистих
Хтось прийде з країн засвітних,
В судорогах золотистих,
Утретіннях многоцвітних,
Мерехтить багата шата,
Жезл з каміння дорогого
І корона в блеск багата
На чолі сіяє в нього.

В нього дар безмежноцінний,
Думка на чолі глибока,
Усміх на лиці незмінний
І солодкий погляд ока.
Він над ліжечком діточим
Стає наче привид сонний
І линає в пітьмі ночи
Його голос звучнотонний.

"Я до вас, кохані діти,
В край ступаю цьогобічний,
Щоби вас оповістити,
Який дар вам дасть Предвічний:
Дар цей треба трудом-потом,
Як пристоїть, заслужити;
Кращий він за срібно-злото
І за скарби - самоцвіти.

Святу Волю сповішаю
Вам, дідів славутних внуки!
Обіцяв і обіцяю
І вам зложу в ваші руки!
Тільки праці, праці, праці,
Без знесилля, без упину!
Зійде сонце в тьмавій мраці
І дасть вам свобіну днину"

І пішов святий Микола
По краю з хати до хати
І минала нім спровола,
Починало вже співати.
Усміхались дрібні діти,
Бо їм сон казочний снився:
Мов би волі день родився.

Роман Завидович

СОЮЗ УКРАЇНОК КАНАДИ

Ukrainian Women's Association of Canada

Zennia Yuzik
National UWAC President

UKRAINE - FLU PANDEMIC

The Ukrainian Canadian Congress and the Canada Ukraine Foundation have launched an appeal to the Canadian Government, the Provincial Governments, and all Canadians to assist Ukraine with the serious outbreak of the H1N1 pandemic in Ukraine. They require specialized medical supplies (detailed on page 28 of this issue). This appeal is being coordinated with the Embassy of Ukraine in Canada who will ensure rapid distribution of the supplies and support in Ukraine. According to the latest report, over one million people have been infected, and more than 50,000 hospitalized. The statistics are confirmed by World Health Organization officials working in Ukraine. According to the information received from the UCC, at least two shipments of supplies have already been sent, and a third one should be on its way shortly. Any financial donations will be used to purchase the needed medical supplies, and cover transportation costs. We appeal to everyone to assist our brothers and sisters in Ukraine. For our UWAC members, please make your cheques payable to the Canada Ukraine Foundation, and send them to the UWAC national office (address on inside cover). We will send all your cheques to CUF as one coordinated effort from the UWAC. Along with the money collected, we will also send a list of all the branches or members who donated to this cause. Thank you for opening your hearts.

MEMBERSHIP FORMS

We are reviving the membership forms used by UWAC in the past. These membership forms, when used consistently, and kept in branch archives, can serve to provide much needed information on the years of membership of individual members of a branch, especially when members relocate and cannot remember. We have had some requests regarding years served, and realize that this would make this info much easier to find. They will be sent out with the Anketa forms.

PINS

We have had requests for pins which would indicate the membership years of women who are being honored. Because we have a good number of pins on hand, we decided to make a bar showing the years with a chain which can be attached to the pins we have. The designations available are: 10 years, 25 years, 40 years, 50 years, 60 years, and 70 years.

NEW PROJECT

Presently, we are discussing the possibility of preparing a Power Point presentation to be used as an informative and educational tool about all aspects of our Association. We have had some requests for material which can be used to communicate information about the UWAC, especially to new members, and other interested individuals. We will keep you informed of our progress. The target date for presentation of this tool would be the USRL Convention in 2011.

UKRAINIAN MUSEUM OF CANADA

The Ukrainian Museum of Canada is celebrating its 75th Anniversary in 2011. In honor of this 75th Anniversary, the museum is presenting a Tour of Ukraine in 2011. This tour will take the participants to visit museums, festivals, villages; and of course, sightseeing. Interested individuals can get more information by contacting Janet Prebushewsky Danyliuk at 306 244 3800, or directorumc@sasktel.net.

The Ukrainian Museum, with representation from each of the Branch museums, held a mini-conference in addition to the Annual Meeting at the USRL Convention last August. The discussion centered around six questions, with reps from all the branches contributing. Much was gained from this communication.

The UMC is supported mainly by memberships and donations. Annual Operat-

ing costs for the museum are approximately $250,000. We urge all UWAC members to also become members of the Museum. It belongs to us, let us give it our full support. A fine way to celebrate the 75th Anniversary would be to attain the goal of having each Soyuzanka also become a member of the museum. Individual memberships are $25 per year, and family memberships are $40.

BLUE HEART CAMPAIGN

At the WFUWO Meeting in Lviv, Ukraine, Orysia Sushko chaired the roundtable on the "Trafficking of Humans", and the Blue Heart Campaign was launched. The horror and sadness of the pain and atrocities afflicted on the victims of human trafficking touches us all. It is time for everyone to unite and eradicate this "Cancer" from society. We have now sent out the Blue Heart material to each UWAC Branch, and encourage all our members to support this campaign in whatever way you can. One of the most significant things we can do is talk to people about the campaign, give them information, and let them know how they can get involved. For more information, please visit www.unodc.org/blueheart.

AWARD RECIPIENTS

We congratulate all those who received the USRL Award of Excellence at the USRL Convention last August. We especially congratulate the Award recipients who are members of UWAC:
BC: Gladys Andreas, Bessie Bonar, Maria Moskaluk (Posthumous), Stella Shulhan
Alberta: Zenovia Sakowsky, Lesia Pohoreski
Saskatchewan: Natalie Ostryzniuk, Jennie Ortynsky
Manitoba: Margaret Pestrak, Emily Bazylo
Ontario: Halia Sluzar

We also congratulate all the recipients of the UCC-SPC Nation Builders Award, especially our UWAC members: Katherine Woloschuk, Yorkton, and Carissa Klopoushak, Saskatoon. We also congratulate Carissa, an accomplished violinist, on winning the 32nd Annual Eckhardt-Grammatte National Music Competition for the Performance of Canadian Music. She is pursuing a Doctorate in Violin Performance at McGill University's School of Music and is currently touring acorss Canada, accompanied by Pianist Philip Chiu. Carissa is the daughter of Larry and Alicia Klopoushak. Larry is the Director of Lastiwka Ukrainian Orthodox Choir, and Alicia is a member of the National UWAC Executive, and President of Ol'ha Kobylianska Branch.

As this is the last report for 2009, I wish all of you a joyous celebration of the birth of our Lord and Saviour, Jesus Christ, and may the New Year be a happy one, and the best one you have ever had. God Bless!

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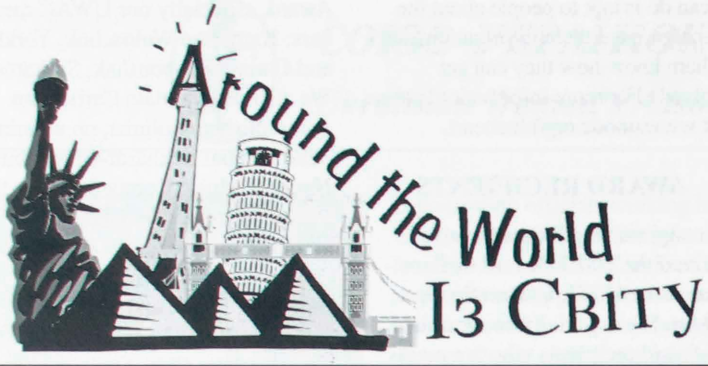


Посол Ігор Осташ взяв участь у міжнародній конференції серії "Україна в пошуку зрілої національної державності"

21-22 жовтня ц.р. Посол України в Канаді Ігор Осташ взяв участь у десятій міжнародній конференції серії "Україна в пошуку зрілої національної державності" на тему "Формування двосторонніх зв'язків США-Україна, Канада-Україна" (м. Вашингтон).

Серед учасників конференції були Посол України в США Олег Шамшур, Заступник Помічника Державного секретаря США Деніель Рассел, Заступник Помічника Міністра оборони США Селест Волландер, представники та політологічних кіл України, США, Канади та ЄС.

З канадського боку в роботі заходу взяли участь, зокрема, член Палати громад Парламенту Канади Борис Вжесневський, Директор Управління країн Європи та Центральної Азії Департаменту закордонних справ та міжнародної торгівлі Канади Лі Сарті, Президент Конгресу Українців Канади Павло Грод, Директор з питань міжнародних зв'язків громадської організації "Ліга українців Канади" Ігор Козак, Директор з питань відносин з Україною громадської організації "Ліга українців Канади" Тарас Паславський.

Під час обговорення українсько-канадських відносин було відзначено досягнення якісно нового рівня взаємин, які справедливо декларуються з моменту укладення двосторонньої декларації у 1994 році як відносини особливого партнерства, а також перспективність стратегічного партнерства між двома країнами. Йшлося, насамперед, про здійснення 26-29 травня 2008 року після майже 14-річної перерви державного візиту до Канади Президента України Віктор Ющенка та запрошення йому виступити на спільному засіданні Палати Громад та Сенату Парламенту Канади, що стало не тільки символічним визнанням демократичних перетворень у нашій країні, але й свідченням важливості, яку надає канадська сторона розвитку відносин з нашою державою. У цьому контексті слід відзначити також визнання Канадою 29 травня 2008 року Голодомору 1932-1933 рр. в Україні актом геноциду Українського народу.

Окрема увага була приділена реалізації у 2009 році амбітних двосторонніх політичних ініціатив по багатьом напрямам двосторонньої співпраці. Зокрема, згадувались державний візит в Україну Генерал-губернатора Канади Мікаель Жан (22-27 квітня 2009 року), вперше в історії українсько-канадських відносин візит Спікера Палати громад Парламенту Канади Пітера Міллікена (5-9 вересня 2009 року), а також візит Міністра міжнародної торгівлі Канади Стоквела Дея 22-23 вересня 2009 року, під час якого українська та канадська сторони оголосили про започаткування переговорного процесу щодо укладення двосторонньої угоди про вільну торгівлю.

Логічним продовженням підписаних 31 березня 1994 року "Спільної декларації про Особливе партнерство між Україною та Канадо", а також "Спільної декларації про подальший розвиток відносин Особливого партнерств між Україною і Канадою" від 5 грудня 2001 року стало укладення 24 вересня 2009 року під час окремої зустрічі в рамках участі в 64-й сесії ГА ООН главами зовнішньополітичних відомств України та Канади "Дорожньої карти" українсько-канадських відносин. Відзначалася задекларована Канадою беззастережна підтримка територіальної цілісності України, а також заява, що суверенна та незалежна Україна, недоторкана у її власних кордонах є суттєвим контрибютером у євроатлантичну безпеку. У цьому зв'язку слід повідомити, що елементами дискусії на згаданій конференції стало обговорення актуальності Будапештського меморандуму 1994 року.

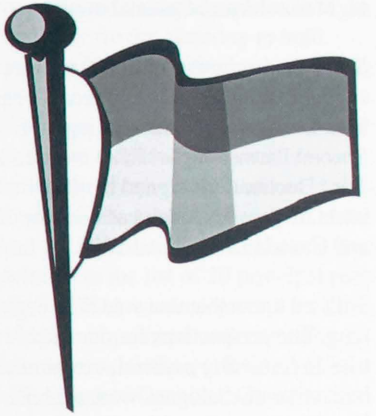
Було також наголошено на принциповій та рішучій підтримці Канадою проголошених Україною намірів набути членства в НАТО та готовність працювати спільно з Україною та країнами-членами Альянсу для досягнення цієї мети. Про таку підтримку лише цього року йшлося у заявах Генерал-губернатора Канади М. Жан під час її візиту в Україну, у її листі на ім'я Президента України В. А. Ющенка від 24 серпня, а також у відповідній заяві Прем'єр-міністра Канади Стівена Гарпера від 21 серпня з нагоди 18-ої річниці незалежності України.

Учасники конференції відзначали актуальність проведення подібних заходів у форматі своєрідного трикутника друзів та партнерів - України, США та Канади.

Наступну конференцію планується провести у 2010 році у м. Торонто (Канада).

Олена Захарова, Прес-секретар
Посольство України в Канаді

Ukraine's Quest for Mature Nation Statehood



Roundtable: Compelling Bilateral Ties/US & Canada-Ukraine
October 21-22, 2009
Washington D.C.

"Canadian-Ukrainian Relations: Ukrainian Government Perspective"

His Excellency Ihor Ostash, Ambassador of Ukraine in Canada

Dear ladies and gentlemen!

Relations between states are the corner stone of our political history where each and every sovereign state plays its own role in building the international architecture. Especially today, when a range of international institutions undergo a period of structural changes, financial difficulties and political disarrangements which impede them fully carry on their policy and realize the objectives. In such circumstances states continue to be the main international actors and interaction between them constitutes paramount importance for further development of the system of international relations.

So, it is my pleasure to be here today with you and speak about Ukraine's Quest for Mature Nation Statehood and bilateral relations between Ukraine and Canada.

I remember my participation in the Third International Forum devoted to Ukraine's Euro-Atlantic Future which was held this year on March 30-31 in Brussels (Belgium). That time I was speaking about a new period that started in Ukraine-Canada relations since the last Presidential election campaign in our country in November-December 2004. I referred to the Canada's biggest Mission of observers which totaled more than 500 persons and was headed by former Prime Minister of Canada John Turner. Along with the fact that Canada was the first Western country to recognize Independent Ukraine on December 02, 1991, that Mission of observers was another evidence of Canadian interest in strong, independent and democratic Ukraine.

In 2008, on May 26-29, we were delighted to see the state visit of President of Ukraine Victor Yushchenko to Canada. That was after 14 years of a pause in our presidential visits. We will always remember his historical address to the Joint Session of the House of Commons and the Senate of the Parliament of Canada which is not a usual practice in Canada. We were very much pleased when during that visit on May 26 the Government of Canada made a decision to recognize Holodomor 1932-1933 in Ukraine as genocide against Ukrainians. Already next day, on May 27, the House of Commons of the Parliament adopted the Law about it. On May 28, the Senate of the Parliament supported that Law and on May 29 it entered into force after signature by the Governor General of Canada.

We strongly believe that this move as well as Canada's co-authorship in resolutions of UN General Assembly, UNESCO and OSCE that commemorate the memory of victims of Holodomor in Ukraine is the highest form of solidarity of our countries. In this regard I cannot but mention the visit to Ukraine on November 21-23, 2008 of Minister of Citizenship, Immigration and Multiculturalism of

Canada Jason Kenney who represented the Government of Canada at the International Forum on Commemoration of the 75th Anniversary of Holodomor of 1932-1933 in Ukraine.

We also remember decisions to recognize Holodomor as genocide that have already been made by Parliaments (Legislative Assemblies) of such key Canadian provinces as Ontario, Alberta, Manitoba and Saskatchewan.

So, at the beginning of 2009 we were saying that our relations in recent years have been raised to the real level of Special Partnership which was fixed in Joint Declarations signed by the Ministers of Foreign Affairs of Ukraine and Canada in 1994 and 2001.

Still, we knew that that was only beginning. The perspectives for our countries in furthering political, economic, humanitarian dialogues were evident. But the nature of every perspective is that it is realized only when there is a mutual desire of the parties involved. And I can say that Ukrainian and Canadian sides have once again proven their desire to deepen bilateral relations.

And I can today say that this year Ukraine and Canada pursued the most active high-level political dialogue in the history of their relations.

Upon invitation of the President of Ukraine, Governor General of Canada The Right Honourable Michaëlle Jean paid a state visit to Ukraine on April 22-27 where she had a productive program in Kyiv and Lviv which are considered to be the cradles of Ukrainian culture. Negotiations with President of Ukraine Victor Yushchenko and Prime Minister of Ukraine Yulia Tymoshenko promoted our high-level dialogue and strengthened the vivid spirit of the multifaceted cooperation and interaction between Ukraine and Canada as true partners and allies.

It is not a secret that recent Ukraine-Canada parliamentary dialogue including exchange of visits of Speakers of the Parliaments was not active. And that was only a great pleasure when Speaker of the House of Commons of the Parliament of Canada The Honourable Peter Milliken for the first time in the history of our bilateral relations visited Ukraine on September 5-9, 2009.

We were also closely working with our Canadian colleagues on organizing the

meeting of the Heads of our two Foreign Ministries, making annual meetings of the Ministries foreign affairs of both countries a good tradition. So, on September 24, 2009 Acting Minister for Foreign Affairs of Ukraine Volodymyr Khandogiy held a meeting with Minister of Foreign Affairs of Canada Lawrence Cannon within the framework of their work at the 64th Session of the UN General Assembly.

During the meeting Mr.Khandogiy and Mr.Cannon signed Road Map of Ukraine-Canada relations, the document on which we have been working for nine months.

The Road Map highlights a new level of cooperation between Ukraine and Canada, fixing their mutual desire to deepen bilateral cooperation and determining priorities in economic, political, security, humanitarian and cultural spheres in the future. It stresses on common values and interests of the two democracies, including spreading democratic and economic freedoms, guaranteeing security and territorial integrity, strengthening rule of law, supporting innovative technological development.

Canada also reconfirmed its support of Ukraine's membership in NATO and pledged to work with Ukraine and NATO member-states to reach this goal.

As Minister Cannon said after the signature of this document Canada attaches great importance to its relations with Ukraine, a key European partner and is a strong supporter of Ukraine's Euro-Atlantic aspirations, as well as will continue to partner with Ukraine in that regard.

It is also my pleasure to note that only this year strong statements concerning Canada's support of Ukraine's membership in NATO were also made by Governor General of Canada Michaëlle Jean and Prime Minister of Canada Stephen Harper. We appreciate this support. Thank you.

Ukrainian Independence and NATO membership are closely interrelated. Independence without territorial integrity and sovereignty is not more than just a word. And we strongly believe that membership in NATO will help Ukraine guarantee not only its own security but promote considerably that one of Europe.

Canada has been actively involved in developing and strengthening Ukrainian military officers' skills since 1993, particularly, within the framework of the Canadian Military Training Assistance Program (MTAP) aimed at linguistic

and professional training of specialists who are involved in peacekeeping operations and others who are helping to transform Ukrainian armed forces to NATO standards. Up to now, Canada has provided over 900 training seats for our military personnel. This year 47 Ukrainian militaries visited Canada under the program. Ukraine takes the second place in the list of the countries representatives of which are participating in the abovementioned project.

Together with Canada, Lithuania and Poland we pursue a mechanism of military cooperation that prepares our militaries for rotation of national peacekeeping contingents that are taking part in operations under the NATO auspices. I am speaking about International peacekeeping exercises "Maple Arch". Unfortunately economic crisis did not allow us to hold the exercises this year. But we are planning to organize them in Ukraine next year.

The international economic turmoil had direct impact on our national economies. Still, despite it we tried to deepen and enlarge economic cooperation between Ukraine and Canada.

The main result of our work has become an announcement of the launch of talks on bilateral free trade agreement, which was made during the visit of Canadian Minister of International Trade and Minister for the Asia-Pacific Gateway Stockwell Day to Ukraine on September 22-23 this year.

I am convinced that this agreement will contribute significantly to further bilateral trade and investment cooperation. It will undoubtedly have positive impact on our relations, particularly, in the spheres of nuclear energy, aviation, airspace and agriculture. And we hope that the first round of negotiations between our experts in November this year will give a good chance to sign this Agreement in the nearest future.

In this regard I would like to inform you that last month Canada's SNC-Lavalin Group and Ukraine's Ukragroleasing signed contracts that will deepen our partnership in such sectors as agricultural equipment and services. The contracts, worth over $640 million, are for the design and engineering of grain-storage facilities and milk-collection systems across Ukraine.

SNC-Lavalin Group has also reached an agreement with Ukraine's Ministry of Health to build medical clinics across rural Ukraine.

The same company earlier in July this year also signed a Memorandum for Cooperation with Ukrainian Ministry of Fuel and Energy on the development of joint energy projects in Ukraine.

I cannot but mention the signature last fall of a memorandum of understanding between Atomic Energy of Canada Ltd. and the Ukrainian Public Company "Energoatom", which creates a framework for bilateral cooperation in the sphere of nuclear energy. That includes introduction of CANDU technology in Ukraine and sets basis for joint scientific and research projects.

During Minister Day's visit to Ukraine an agreement valued at $254 million was reached between Canadian MacDonald, Dettwiler and Associates (MDA) and the National Space Agency of Ukraine to build satellite communications systems that will cover the Euro-2012 soccer tournament being co-hosted by Ukraine.

I would also like to note that in June 2009 we signed a memorandum of cooperation between Odessa Sea Trade Port (Ukraine) and the Port of Halifax (Canada). It is aimed at expanding opportunities for importers and exporters in both countries through using Halifax's capacities as a gateway port for Canada and North America as well as of the Port of Odessa as a gateway port for Ukraine and Eastern Europe.

I am pleased that Ukrainian and Canadian sides last year renewed the practice of bilateral business forums. As you, probably, know in continuation to economic summits in Dnipropetrovsk and Toronto last year, in September 2009 we held a bilateral summit on cooperation in airspace sphere in Kyiv. Next year we are planning to hold business forum in Edmonton (Alberta).

We are grateful for Canada's technical assistance to Ukraine administered through programs of Canadian International Development Agency (CIDA). And the fact that Ukraine this year was included in the list of 20 principal partners of CIDA is considered to be an evidence of political understanding between our countries. It shows the willingness of Canadian Government to support Ukrainian Government's efforts aimed at further democratization of society and implementation of socially-oriented economic reforms.

Ukraine pays special attention to cooperation with Canada on projects within the framework of Global Partnership, in particular to Canada's assistance to make the state border of Ukraine safe from trafficking in illicit nuclear materials.

I would also like to note our constructive interaction within the framework of the UN and other international organizations.

Today Ukrainian and Canadian colleagues are closely working on a number of important bilateral documents. Among them are an Agreement on

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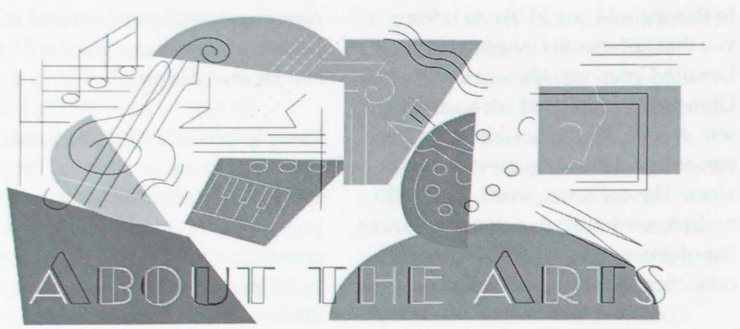

Bandurist and Musicologist VICTOR MISHALOW visits Edmonton

On October 1 and 2 the Kule Centre for Ukrainian and Canadian Folklore and the Canadian Institute of Ukrainian Studies at the University of Alberta hosted Victor Mishalow, a renowned musician and ethnomusicologist. Mishalow was born in Australia, where he first became acquainted with the bandura and fell in love with the instrument.

Although his parents wanted him to be an engineer, and he tried to fulfill their wishes, music was his true calling, and Mishalow began studying the bandura while still in Australia. In 1979 he went to Ukraine to attend the Kyiv Conservatory, where he supplemented his formal study of the bandura with private instruction in the traditional kobzar art from such important performers as Hryhorii Tkachenko, one of the few remaining masters of old playing techniques.

When he won an Australian fellowship in 1988, Mishalow used it to travel to Canada and the United States, where he studied under and recorded many leading players of the bandura, and perfected his own technique. That same year Mishalow moved to Toronto, where he currently resides. Earlier this year he earned his candidate of sciences degree (PhD equivalent) at the Kharkiv State Academy of Culture after successfully defending his dissertation on "Cultural and Artistic Aspects of the Genesis and Development of Performance on the Kharkiv Bandura."

On the evening of October 1, Mishalow lectured at the University of Alberta on "Hnat Khotkevych, the Kharkiv Bandura and the Re-establishment of a Neglected Playing Tradition." Mishalow is especially interested in the Kharkiv style of performance because it is almost extinct. He is also interested in the instrument itself and showed a video of Canadian bandura-maker William Vetzal, with whom he collaborates. Vetzal has recently started making high-quality banduras with fibreglass backs.

The next day, Mishalow met with students and staff at a lunch co-sponsored by the Kule Centre and Folkways Alive! at the Department of Modern Languages and Cultural Studies. Here he played on a newer bandura, as well as on the old-world or traditional bandura, demonstrating various performance styles. He also attended a class on Ukrainian folk song and demonstrated both different song types and different types of banduras. Here he played dumy (epic songs) and other traditional songs on the old-world bandura and on a newer instrument that allows him to play not only traditional melodies but also other types of music, including classical music. His favorite is music composed especially for the bandura by Hnat Khotkevych, which in his view makes use of the bandura's special qualities.

In addition to appearing at the university, Mishalow performed before students in the Ukrainian-English bilingual school program at St. Martin's and Father Kevin Kearns elementary schools. On the evening of October 2 he played a concert sponsored by the Ukrainian Music Society of Alberta at the Ukrainian Youth Unity Complex. This concert, attended by a small audience, had an intimate character; Mishalow's skillful and passionate playing evoked deep sentiment and reflection. His performances of dumy were especially memorable. A virtuoso bandura player, Mishalow also showed exceptional verbal skills, acting as his own MC through introductions that sometimes included histories of how the pieces were performed, woven together with reminiscences and plans for the future.

Illustration by Nadia Ruzycky

Бандурист і музикознавець Віктор Мішалов відвідує Едмонтон

1 і 2 жовтня Центр українського й канадського фольклору ім. Петра і Дорис Кулів та Канадський інститут українських студій Альбертського університету приймали відомого музиканта й етномузикознавця Віктора Мішалова. Мішалов народився в Австралії, де вперше почув і захопився бандурою. Хоча він і намагався задовольнити бажання батьків стати інженером, справжнім його покликанням виявилася музика. У 1979 р. він поїхав в Україну навчатися в Київській консерваторії, де, окрім формальних студій з бандури, також брав приватні уроки з традиційного кобзарського мистецтва в такого відомого виконавця, як Григорій Ткаченко, одного з небагатьох майстрів традиційної школи гри на інструменті. Здобувши стипендію в Австралії 1988 р., Мішалов відправився до Канади і США, де навчався під керівництвом багатьох провідних бандуристів, записував їхні твори й удосконалював власну техніку. Того ж року він переїхав до Торонта, де нині й мешкає. На початку цього року Мішалов здобув ступінь кандидата наук (еквівалент до PhD) у Харківській державній академії культури, успішно захистивши дисертацію «Культурно-мистецькі аспекти генези і розвитку виконавства на Харківській бандурі».

Увечері і жовтня в Альбертському університеті Мішалов виступив із лекцією «Гнат Хоткевич, Харківська бандура та відновлення занедбаної виконавської традиції». Мішалов особливо цікавиться харківським виконавським стилем, який майже зник, а також самим інструментом. Він продемонстрував відео канадського виробника бандури Вільяма Вецала, з яким співпрацює і який нещодавно почав виробляти високоякісні бандури із заднього частиною, зробленої зі скловолокна.

Наступного дня під час обіду із студентами й викладачами, організованому Центром Кулів та програмою «Folkways Alive» у відділі сучасних мов і культурологічних студій, Мішалов виступив із доповіддю про виконавські стилі гри на бандурі, демонструючи їх як на новому, так і на старосвітському інструменті.

Він також побував на уроці з української народної пісні, де продемонстрував різні види пісень та різні типи бандур. Тут він виконав думи й інші традиційні пісні на обох інструментах, а також інші види музики, зокрема й класичну. Його улюбленою є музика, написана спеціяльно для бандури Гнатом Хоткевичем, що, на його думку, надає виконавцеві особливих можливостей гри на бандурі.

> *"Music is enough for a lifetime, but a lifetime is not enough for music"*
>
> Sergei Rachmaninov

Громадська Хроніка
Community Events

КРАСА З УКРАЇНИ:
Рушник - Обрядове Полотно України

Весільний цикл - з права старости перевязані рушниками - Оля Миханюк і Федір Строгий, молода дівчина з гарбузом Леся Романик, сваха з рушником - Оля Станько, молоді звязані рушником - Ярема Кіт і Ляриса Шівен, хресна мати молодого - Оксана Рева з короваєм на рушнику, хресні батьки в рушнику з іконами благословення молодих - Ігор Процюк і Віра Мельник.

У неділю 31 травня цього року членкині Союзу Українок Канади відділу св. кн. Ольги при Катедрі св. Володимира в Торонто влаштували ще один елегантний чайок з серії "Краса з України" під назвою "РУШНИК - ОБРЯДОВЕ ПОЛОТНО УКРАЇНИ".

Запрошені були організації-посестри - Ліга Католицьких жінок, Ліга Ураїнських Жінок Канади, Організація Українок Канади і Світова Федерація Українських Жіночих Організацій. Також пані з Українського Музею Канади, Філії Онтаріо і Директор Української Школи при Катедрі св. Володимира.

Після св. Літургії в Катедрі всі зійшли вниз до прикрашеної рушниками залі. На стінах майстерно складені красувалися рушники різних районів України - Київщини, чудові весільні кролевецькі з Сумщини, веселі, що впадають в око полтавські, неперевершені гуцульські, львівські, волинські, скромні поліські і один модерний (із тризубом в орнаменті) холмський.

При вході гостей вітали Добродійка Катерина Сенцьо, Анна Москалюк і Наталія Ємець і вели до призначених столів. Відкрилася куртина і на сцені, прибраній кролевецькими весільними рушниками, сиділа визначна вишивальниця "Мати з рушником" - пані Катерина Щербань. Василь Сидоренко почав грати на на фортепіяні пісню Платона Майбороди "Рідна мати моя", а соліст Канадської Оперної Компанії Леонід Скірко проспівав цю пісню на слова Андрія Малишка.

"Рідна мати моя, ти ночей не доспала...
і рушник вишиваний на щастя, на долю дала...
Я візьму той рушник, простелю наче долю..."

Голова відділу, Мгр. Анна Троян розпочала програму, привітавши всіх присутніх, і попросила Добр. Катерину Сенцьо вести програму. Преп. Сестра Богданна провела молитву, а ведуча запросила гостей до полуденку.

Розкішний буфетний стіл розділяв залю. На ньому пишався величезний букет рож і лілей на

вишитому обрусі, срібні тросвічники і чайні сервізи.
Чай по черзі наливали наступні достойні Голови організацій. Від Світової Федерації Українських Жіночих Організацій - Голова Марія Шкамбара, від Ради Культури при СКУ і Організації Четвертої Хвилі в Канаді - Голова Анна Кісіль, від Шкільної Ради КУК Торонто Голова і від Української Школи при Катедрі св. Володимира Директор Таня Сунак, від Організації Українок Канади - Краєва Голова Наталія Бундза-Іванницька, від Ліги Українських Католицьких Жінок Канади - Голова при Парафії св. Василія Стефа Шимко, а Голова при парафії св. Димитрія Христина Болюбаш, від Онтарійської Філії Українського Музею Канади СУК - Голова Іванка Іваночко, від Союзу Українок Канади Східної Екзекутиви - Уст. Голова Уляна Криворучко, Відділу Софі Русової при парафії св. Димитрія Голова Галя Щерблюк, Відділу св. Кн. Ольги при Катедрі св. Володимира Уступивші Голови Елізавета Звірховська, Олена Латишко і Мгр. Наталія Ємець.

Попросили до слова привіту Генерального Консула України Дост. Олександра Данилейка. Консул вітав Союзу Українок Канади і дякував за поміч, доставлену лікарням туберкульозу в Україні. Він гратулює відділ за імпрезу і вибір теми, за високе мистецьке виконання і плекання української культури в так близькому до серця аспекті - без рушника в Україні не відбувається ніякий обряд.

Привіт і признання за імпрезу висловила дост. Марія Шкамбара, Голова СФУЖО. Василь Сидоренко розповів про пісню "Рушничок", яка появилася 50 років тому і блискавично завоювала серця цілої України, бо з нею "ожило все знайоме до болю - і дитинство, й розлука, і вірна любов..."

Лариса Стильмашенко, зірка Харківської Опери, лавреат міжнародних конкурсів, проспівала "Осіннє золото" на слова Миколи Лиценка, музику Миколи Шамо і "Білі акаці" на слова Ростислава Василенка та музику Володимира Баснера.

Почалася презентація "Рушникові обряди". Автор і коментатор - Анна Троян.

Вузька доріжка білого льняного полотна, прикрашена по кінцях тканини вишитим упрощеним геометричним взором або взором з багатих квітчастих мотивів, часто з кутасами на кінцях, - це є український рушник, котрий займає особливе місце в українському мистецтві, культурі і житті. Чи то призначений до щоденного вжитку і хатніх потреб, чи декоративний для обрядів і для прикраси ікон і хати, рушник можна пізнати по його взорах і кольорах, характерних різним частинам української землі, де його творили і вживали. Найстаріші рушники в Україні є ткані, головно червоні Криловецькі з мотивами сонця і землі.

Коли пані Троян говорила про домашні обряди на залю виходили моделі, відповідно вдягнені і з правильним вжитком рушника - вітання хлібом і сіллю, вітання і благословення іконою, Великодній кошик, рушник як покриття голови на Буковині, так званий рантух або перемітка, і рушник, котрим обгортають

Ярема Кіт і Ляриса Шівен - молодий і молода в шлюбі мають руки звязані рушником. Молода на Полтавщині є підперезана криловецьким рушником із взорами матері землі - берегині і з деревом життя.

Леся Романик - дівчина відправляє Сватів відмовою іти заміж за їхнього женика, гарбузом на рушнику, яким руки витирати.

Оксана Рева - Хресна мама несе весільний коровай (із Запоріжжа) на весільному рушнику із Полтави.

імпрезу. Прихід з неї призначений на придбання аналізатора крові у шпиталі хворих на туберкульоз дітей у Вінниці в Україні. Це вже 5-ий шпиталь, котрому наш відділ допомагає подібними імпрезами.

Несподівано на кінець присутні були такі зворушені програмою "Рушник - обрядове полотно України", що почали від себе особисто і від організацій дарувати поважні суми грошей на сплату аналізатора крови. Це був дуже зворушливий момент. Велика і глибока подяка всім жертводавцям від Відділу Союзу Українок Канади ім. св. кн. Ольги при Катедрі св. Володимира.

Наталія Ємець
Заступник голови і культурно-освітний референт

Ігор Процюк і Віра Мельник - хресний батько молодого і хресна мати молодої - несуть весільні ікони, якими рідні батьки благословили молодих до шлюбу

новонароджене дитя. А також кошик з овочами на Спаса, покритий вишиваним рушником.

Другий цикл показував весільні звичаї і вживання при цім рушників. Найперше вийшли старости, перев'язані навскіс рушниками, а за ними йшла дівчина і несла гарбуз - як знак незгоди йти заміж за пропонованого сватами хлопця. За нею йшла сваха з вишиваним рушником, котрий вона постелить під ноги молодим як символ їх нової життя-дороги і котрий залишиться в церкві. Відтак ішла хресна мати молодого з короваєм, а за нею хресні батьки молодят з іконами. Треба зауважити, що українці з поваги до весільних посвячених ікон не торкалися до них руками. Їх несли обгорненими рушником.

Нарешті вийшла молода пара. Молодий в козацькому строї, а молода в шлюбній одежі Полтавщини. Молода підперезана кролевецьким рушником, щоб в ній скріпилися сили родючості - у полі, в городі, в саду і в родині. Руки молодих зв'язані в церкві рушником на знак, що вони тепер з'єднані в одно.

Після обходу залі і приємних усмішок та легких уклонів голови перед кожним столом, моделі піднялися на сцену для загальної знимки. Було запрошено на сцену Мгр. Анну Троян і їй вручили гарний букет квітів як знак пошани за її віддану працю на добро нашої Церкви, культури і народу.

Маестро Леонід Скірко під власнии акомпанемент на акордеоні проспівав ще пісню "Дивлюсь я на небо" і "Осіннє золото".

Ведуча програми Добр. Катерина Сенцьо подякувала всім виконавцям програми, артистам, співакам, декораторам, паням, які наливали чай, "Троянда Кейтерінг" і всім присутнім і причетнім, що звеличили цю

Celebrating Years of Dedicated Service

The Regina branch of the UWAC held a special supper in June to wrap up the year and to celebrate the many accomplishments of our members. Awards were given to the following women to thank them for their years of dedicated service:

Sonja Pacholek - 25 years

Cathy Luciuk,Natalie Ostryzniuk, and Rosalie Pankiw - 30 years

Marie Soltys, Gloria Stronski, Liz Popowich - 45 years

Elsie Fekula, Elaine Lyseiko, and Natalie Senyk - 50 years

Olyne Patryluk - 65 years

Congratulations ladies, and thank you for your commitment to the Ukrainian Women's Association of Canada!

Carla Warnyca

From L to R: Sonia Pacholek, Natalie Senyk, Olyne Patryluk, Rosalie Pankiw, Liz Popowich, Marie Soltys, and Gloria Stronski
Missing: Natalie Ostryzniuk, Elaine Lyseiko, Cathy Luciuk and Elsie Fekula

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4 листопада 2009 р.

**СВІТОВИЙ КОНҐРЕС УКРАЇНЦІВ
ЗАКЛИКАЄ ДО КООРДИНОВАНОЇ АКЦІЇ ДОПОМОГИ УКРАЇНІ
У ЗВ'ЯЗКУ З ЕПІДЕМІЄЮ ГРИПУ І
ГОСТРИМИ РЕСПІРАТОРНИМИ ЗАХВОРЮВАННЯМИ**

Епідемія грипу, що набула протягом останніх тижнів поширення у всьому світі, досягла території України. На сьогодні грип, викликаний вірусом *H1N1*, і гострі респіраторні захворювання масово розповсюдилися по всій Україні.

Світовий Конгрес Українців (СКУ), стурбований дефіцитом в Україні відповідного медичного обладнання, противірусних препаратів, респіраторних масок, дезінфікуючих та інших необхідних засобів, закликає всю світову українську діаспору до координованої акції допомоги нашим побратимам в Україні у цей скрутний для них час.

Закликаємо всі наші українські крайові центральні репрезентації виявити свою солідарність і звернутися за підтримкою Українській державі до урядів та громадських гуманітарних організацій своїх країн, а також створити в державах проживання центри допомоги Україні.

Просимо наші українські крайові центральні репрезентації подавати електронною поштою на адресу СКУ congress@look.ca координати новостворених центрів допомоги та інформацію про надану підтримку цими центрами допомоги, державами проживання та гуманітарними організаціями цих країн для вчасного інформування владних структур України.

Повідомляємо, що такі центри допомоги вже діють при Канадсько-українській фундації у співпраці з Конгресом Українців Канади та при Злученому Українському Американському Допомоговому Комітеті за такими координатами:

Канада:
Canada Ukraine Foundation
203-952 Main Street, Winnipeg, Manitoba R2W 3P4
Телефони: (204) 942-4627; 1-866-942-4627; Факс: (204) 947-3882
Електронна адреса: bonyschuk@cufoundation.ca Веб-сторінка: www.cufoundation.ca

США:
United Ukrainian American Relief Committee, Inc.
1206 Cottman Ave., Philadelphia, PA 19111 (з приміткою: *"swine flu"*)
Телефон: (215) 728-1630; Факс: (215) 728-1631
Електронна адреса: uuarc@verizon.net Веб-сторінка: www.uuarc.org

Закликаємо всіх українців діаспори бути чуйними та допомогти Україні!

Світовий Конґрес Українців

Евген Чолій
Президент

Стефан Романів
Генеральний секретар

URGENT APPEAL TO CANADIANS for critical medical support to Ukraine

Novemeber 4, 2009 - The Ukrainian Canadian Congress (UCC) and the Canada Ukraine Foundation (CUF) have launched an appeal to the Government of Canada, all provinces and territories and Canadians to help the people of Ukraine deal with a serious outbreak of pandemic flu ravaging the country.

In response to an urgent plea from the Government of Ukraine, this Canadian appeal calls for donations of specialized medical supplies to support sick and critically ill Ukrainians across their country. Supplies needed include: antibiotics, sanitizers, masks, syringes, ventilators and basic medical products to assist sick and critically ill Ukrainians. Over 250,000 flu cases have been reported, with over 1,100 children admitted to hospital in the last several days.

The rapid escalation of the disease has the making of what could be a public health catastrophe," stated a CUF representative. "The government of Ukraine has closed all schools and implemented a quarantine in nine oblasts and has issued a call for urgently needed medical supplies."

The appeal is being coordinated with the Embassy of Ukraine in Canada who will ensure rapid distribution of the supplies and support within Ukraine.

"Our thoughts and prayers are with the families who have lost loved ones. We cannot stand by and watch this pandemic ravage Ukraine. As Canadians we have an obligation to reach out and help," stated a UCC representative. "We ask that the Government of Canada and the provinces and territories designate a portion of foreign assistance funding toward immediate humanitarian medical aide to help Ukraine fight this pandemic. As well, we urge Canadians to generously donate money that can be used to buy medical supplies as soon as possible."

RELIEF EFFORT OVERVIEW

UCC and CUF in cooperation with the Embassy of Ukraine in Canada are coordinating efforts to receive medical supplies and donations of funds for the purchase of medical supplies. What supplies are needed?

AntibioticsHand sanitizers
Liquid soap
Masks (surgical or N95)
Multi-vitamins
Syringes
Surgical gloves
Safety Disposal Boxes
Surgical Wardrobe
Ventilators
Disposable gowns

If you have the ability to raise funds, aggregate medical supplies or to contribute larger quantities of any of these listed supplies please contact Lesia Demkowicz at ucc@ucc.ca or tel: (204) 942-4627.

For financial donations, please visit www.ucc.ca or www.cufoundation.ca. Financial donations will be used to purchase the needed medical supplies and cover transportation costs.

REQUEST FROM GOVERNMENT OF UKRAINE

Council of National Security and Defense of Ukraine took a decision to apply to international community with a request for the humanitarian aid. Ministry of Healthcare of Ukraine has made an international appeal for the following:

1. Vaccines for prevention of pandemic flu for the risk groups (15.3 million doses).

2. Machines for artificial lung ventilation including those meant for children and of the higher class for long-term ventilation, transport respirators of the NEWPORT type. Fiberoptic bronchoscopes; anticontagious filters; aspirators; cardiac monitors; pulseoxymetry devices; equipment for the devices; infusion pumps; Oseltamivir; antibiotics; immune correctors; disinfection facilities; protection facilities (glasses, masks, gloves, respirators etc.); test-systems, facilities for virologic laboratories.

3. Medicines:
Tamiflu (90000 packages)
Tienam (500000 vials)
Amoxiclav (350000 packages)
Sulperason (350000 packages)
Levofloxacin (150000 packages)
Meropenem (100000 packages)
Calcemin (10000 packages)
Oxybate sodium (300000 packages)
Seduxen (Diazepam) (430000 packages)
Propofol (3600000 vials)
Dexamethasone (50000 ampoules)
Hydrocortisone (IV) (50000 vials)
Fentalin (1000 ampoules)

Peter George Woloschuk
1914-2009

Peter passed away unexpectedly in hospital on September 6, 2009 in Ottawa. He was predeceased by his wife Mary in 2000, and is survived by son Boris and daughter Lesya and their families in Ottawa, by sisters Mary and Irene in Yorkton, sister-in-law Kay and brother-in-law Maurice Sorokan, and by numerous nieces and nephews. Peter was active in the Ukrainian Orthodox Church, from building of the St. Elia church in Wroxton, Saskatchewan, to serving with the Ukrainian Self-Reliance Association and St. Andrew's Order in Thorhild, Edmonton and Ottawa. Prayers were held in Ottawa September 7 and in Yorkton September 9. The funeral service was held on Thursday September 10, 2009 at Holy Transfiguration Church in Yorkton, with interment in the Yorkton Cemetery. May his memory be eternal.

Submitted with a donation of $100 to the Promin Press Fund by Boris Woloschuk & Lesya Dunsmoor

In memory of our departed members who entered into eternal rest -

Anna Holoduik
May 6, 2009

Anne Petrow
August 16, 2009

Audrey Kulchysky
September, 2009

Please accept our donation of $60 to the Promin Press Fund.

May their memory be eternal!

UWAC, Kniahynia Olha Branch
Gronlid SK
President, Mary Arsenie

Helen Metza
1906-2009

It is with deep sadness and cherished memories that the family announces the passing of Helen Metza (nee Slusarczyk) of Toronto, on July 26, 2009, at the age of 102.

Helen was born August 17, 1906 in the village of Paszowa in Western Ukraine. She was a courageous, determined woman who left her village at 22 years of age to come to Canada on her own. She arrived at Pier 21 in Halifax on July 5, 1929. From there, she travelled to Ville St. Pierre, Quebec, just outside of Montreal. Here the feisty immigrant began her journey of getting to know her new country and a new culture, working at whatever jobs were available. It was a huge challenge but she was eager and full of hope and with her sharp, inquisitive mind, she soon taught herself English by listening and reading.

In 1931 she married Joseph Metza, also from Paszowa, in St. Sophia Ukrainian Orthodox Cathedral, Montreal. They settled into family life and had two daughters. Through years of sacrifice and sheer determination, they survived the hardships of

the Great Depression and World War II. The struggle would last more than a decade before any financial stability would come to the young family.

Following a move to Lachine, Quebec in 1944, they involved themselves in the up-and-coming Ukrainian community helping to build a new parish. They became respected, founding members of St. George Ukrainian Orthodox Church where Helen served as secretary-treasurer of the women's organization.

A decision was made in 1954 to relocate to Ontario where, once again, they helped pioneer the building of another new parish, St. Demetrius Ukrainian Orthodox Church, Long Branch. Helen was a long-standing member of St. Sophia Russova Women's Association at St. Demetrius. She joined the Women's Senior Club taking an active part in various cultural activities. Extremely proud of her Ukrainian heritage, she subscribed to and was a dedicated reader of Promin.

Helen was very resourceful and a fantastic cook who created many of her own recipes. She loved her home and was devoted to her family, hosting many memorable family gatherings. Generous and kind, she also enjoyed entertaining friends and was well known for her warmth, quick smile and hospitality.

Helen left a legacy of deep love of family, laughter and song and will always be remembered by her daughters Jennifer, Stella (John), her four grand-children Karen (Gery), Kerry, Kym (Michael), Jacqueline (Peter) and two great-grandsons, Ryan and Liam, as well as many nieces, nephews and their extended families.

She was predeceased by her husband Joseph (1979), her grandson Mark Demchuk (1964), her parents, as well as four sisters and four brothers.

Prayers were held on July 30 with accompanying church choir. Funeral services took place on July 31 and Very Reverend Father Walter Makarenko of St. Demetrius Ukrainian Orthodox Church, Long Branch, officiated. Members of St. Sophia Russova Women's Association served as honour guard. She will be part of our lives forever. May her memory be eternal!

Нехай спокійно спочиває під Божим і людським благословенням! Вічная пам'ять!

Daughters Stella Demchuk
and Jennifer Dyne, Toronto ON
Submitted with a donation of $200
to the Promin Press Fund

Dorothy Kindrachuk
March 14, 1915 - April 5, 2009

Dorothy passed away peacefully at the age of 94 after a brief stay at St. Paul's Hospital, Saskatoon. She was born to pioneer parents, Nykola and Wasylyna Romanko near Yellow Creek SK, the third of four children. In 1939 she married Stephan Kindrachuk. She and her husband farmed at Ibstone and then at Brada near North Battleford until 1958 when they moved to the city. They were both very involved in their community, especially their church, being among the original founding members of St. John the Baptist Ukrainian Orthodox Church. Dorothy was also one of the founding members of the Olena Pchilka Branch of UWAC in North Battleford, established in 1950.

During the 43 years she lived in North Battleford, Dorothy held various executive positions with UWAC for 40 years. During this time she was involved in numerous community projects including the establishment of the Ukrainian Pioneer House at the Western Development Museum in North Battleford, Ukrainian Senior Citizens' Club, and was vice-president of the committee that compiled "Follow the Furrow", a history of Ukrainian pioneers in the area. She was a member and supporter of the local UCC branch, Ukrainian Museum of Canada, P. Mohyla Institute and St. Andrew's College.

Having been widowed many years earlier, she moved to Edmonton in 1995 to live with her daughter, Helen. There she spent many pleasant hours gardening and walking her precious dog, Peppy. In 2003 she moved to the Ilarion Residence in Saskatoon where she renewed many acquaintances of her youth.

Dorothy was predeceased by her parents, her husband Stephen, her sisters and their husbands, Mary (Peter Slusarchuk) and Anna (John Dorosh), her brother John, stepson Orest, nephew Peter Popiel, and grandnephew Robby Zawalsky. She is survived by her loving daughter Helen, stepson Ross (Nestor) and his wife

Aideen, grandchildren Valerie and family, Ron, Laura and family, daughter-in-law Penny and family, nieces Helen Yaremy, Sylvia (Bob) Zawalsky, Alice Nicholaichuk and nephew Morris Dorosh.

Vichnaya pamyat! May her memory be eternal!

Enclosed is a donation of $100 to the Promin Press Fund in memory of Dorothy.

Daughter Helen Kindrachuk
Niece Alice Nicholaichuk

В 12-ту річницю упокоєння блаженної пам'яти нашої дорогої доні **Лилії Григірчук**, яка відійшла у вічність 15-ого вересня 1997 року, складаємо пожертву в сумі $100 на журнал "Промінь" як нев'янучий вінок у її світлу пам'ять.

Пам'ять про нашу дорогу і любу Лилію завжди з нами. Вічна їй пам'ять!

Батько і мати,
Мирослав і Розалія Григірчук
Едмонтон, Альберта

Ukraine's Quest for Mature Nation Statehood

CONTINUED FROM PAGE 15

Cooperation in the sphere of Transport Aviation between the Ministry of Defense of Ukraine and the Department of National Defense of Canada (so called Airlifting Agreement), Agreement between the Governments of Ukraine and Canada on the performance of remunerated activity by members of the families of a diplomatic mission or consular post, Memorandum between the Governments of Ukraine and Canada on Youth mobility, Agreement between the Government of Ukraine and the Government of Canada on Audio-Visual Relations and Film and Television Co-Production and others.

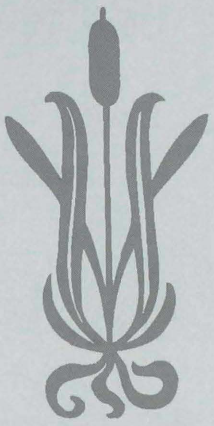
Ukraine is striving to further develop cultural ties between our countries which are strengthened by more than a million Ukrainian community of Canada. We are proud with the contribution that Canadians of Ukrainian descent are making to enrich Canada's multiculturalism and economic prosperity.

Furthermore next year Canada-Ukraine Parliamentary Friendship Group and the Embassy of Ukraine in Canada together with the Ukrainian Canadian Congress are planning to hold the Ukrainian Cultural Day in the premises of the Parliament of Canada on May 12, 2010. We strongly believe that this Day will become a real acknowledgment of Ukrainian culture and traditions in the diversity of cultures existing in Canada.

This important human dimension gives Ukraine-Canada relations a special and even unique character. At the same time we really hope that Ukraine will be subject to correspondent Canada's review in 2010 so that we could start concrete negotiations on liberalization of visa regime for Ukrainian citizens. As you know Ukraine introduced visa-free regime with Canada in 2005.

Summarizing the said above with an open heart I can say that no political developments or economic recession could impede us from further deepening productive dialogue in a number of spheres which is a clear evidence of our countries' strong relations based on shared values and interests. And I truly hope that next year when we meet to speak about Ukraine-Canada relations I will not have to repeat the same achievements but inform you about new projects and initiatives which will be on the agenda of our two sides. And already today we continue creating a solid ground for that.

Thank you for your attention!



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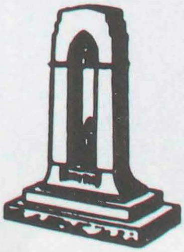

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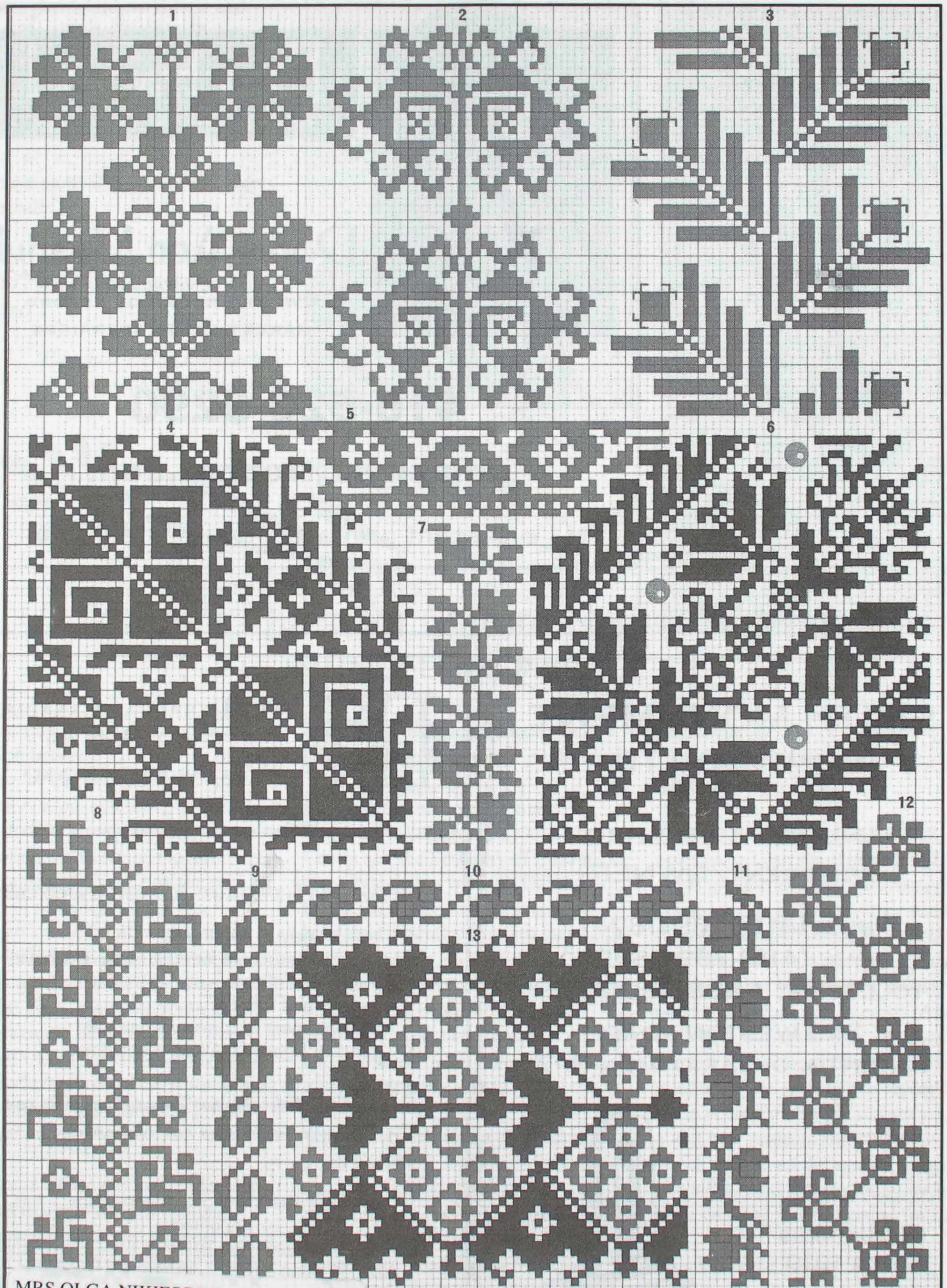

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